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HORAE SEMITICAE No. IX

THE FORTY MARTYRS OF THE SINAI DESERT

AND THE STORY OF EULOGIOS

FROM A PALESTINIAN SYRIAC AND ARABIC PALIMPSEST

TRANSCRIBED BY

AGNES SMITH LEWIS, M.R.A.S.
HON. D.D. (HEIDELBERG); LITT.D. (DUBLIN); LL.D. (ST ANDREWS);
PH.D. (HALLE-WITTENBERG)

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Ruined Monastery of the Araba'în or Forty Martyrs
on Mount Sinai

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obiit circa A D 920

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Τοῖϲ ἐν τῷ Σινᾷ Ὄρῳ Ἱερομοναχοῖϲ
τοῖϲ τῶν ἐν Ῥαϊθῷ Μαρτύρων Διαδόχοιϲ
τὸ τῆϲ ἱϲτορίαϲ ἐκείνων ἀντίγραφον ϲυριϲτὶ μεταφραϲθὲν
Ἀφιερόει
AGNES SMITH LEWIS

PREFACE

THIS little volume contains two narratives, one a plain unvarnished tale, which is not without human interest as a record of suffering for the Christian faith; the other partaking somewhat of the character of a romance, which, but for its religious setting, would have done no discredit to a volume of the Thousand and One Nights. The chief value of both, as I am told by Dr Friedrich Schulthess, is a linguistic one; for they are the only non-biblical documents of any length which have come down to us in the Palestinian-Syriac dialect.

I have to thank Dr Nestle for his unfailing kindness in reading my proof-sheets, and for more than one wise suggestion; Dr Friedrich Schulthess, for bringing his unrivalled experience in this Palestinian dialect, and his keen powers of insight, to bear on puzzling questions; and my dear sister, Mrs Margaret Dunlop Gibson, for clearing away unsuspected misprints; also the Reader and Printers of the Cambridge University Press, for their careful work.

AGNES SMITH LEWIS.

CASTLE-BRAE,
CAMBRIDGE,
December, 1911.

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INTRODUCTION

THE two stories in this volume are taken from a manuscript which I purchased in Egypt in the month of April 1906 along with the more important one which I have edited under the title of Codex Climaci Rescriptus, as No. VIII of this series. Both MSS. are palimpsests, and the under-script of both is in that dialect of Syriac which, as Bar-Hebraeus tells us, was called by the people who spoke it Palestinian, and which was the mother tongue of our Lord, and was doubtless identical with the Galilean speech which "bewrayed" St Peter to the company in the court of Caiaphas, in that terrible hour when he fell, through fear, into the greatest sin of his life. In neither MS. has the date been preserved, for in both the final leaves have been lost. Only from the characteristics of the later writing can we tell at what period the earlier one came into being. The Edessene Syriac text which overlies the Palestinian one of Codex Climaci is assigned, with very good reason, by Mr A. G. Ellis and Rev. G. Margoliouth of the British Museum, to the ninth century A.D. Its under-script cannot be much later than the sixth century A.D., and it is therefore the earliest document of any length in the dialect, as it is also the only one which gives us a continuous text of some of the Pauline Epistles.

The present text is, we think, a century later, and its upper-script is Arabic, not Syriac. The handwriting is a somewhat rare specimen of Christian Arabic, which is easily assigned to the beginning of the tenth century. Its characteristics will easily be understood by a study of the facsimile which I have given (see page 53). It is by no means easy to read, for in addition to its Cufic *sads* and *dads*, it has a د, a ذ, a ط, and a ظ furnished with a tall limb something like that of an initial ك, for which letter the unwary might mistake them. It is also very closely written; for evidently in the tenth century vellum had become scarce. I have not been able to identify it in any way. I can only see that it is a theological treatise; the record of a dispute between a Christian and an unbeliever. Like most literature of its class and period, it contains numerous mistakes in spelling and grammar. There are also many erasures, some of which will be observed in the facsimile. The reason of these, so far as I can judge, is that the unbeliever was often very irreverent in speaking of the Lord Jesus Christ; and possibly the Christian repeated some of his phrases.

If we are satisfied that this Arabic upper-script should be assigned to the early part of the tenth century, we may easily guess that the under one belongs

to the seventh. By no ingenuity can we place it earlier, for the second story contains a definite and well-known historical date, on page 76 of this book, that of the death of the Emperor Justinus I and the accession of Justinianus I, his nephew and adopted son, both of these events taking place in A.D. 527.

I therefore think that the text of this MS. must have been written a little more than 100 years after the events which it records. The massacre of the monks at Raïthō might well happen in the first fervour of the Saracenic tribes, after their conversion to Islâm; and though the tale of Eulogios is somewhat fanciful, I see no reason to doubt that it is probably founded on an actual occurrence, and may be looked on in the light of a historical romance, where the supernatural has been brought in to explain the sudden rise and equally sudden fall of a man who meant well, but whose head was turned by the pride and splendour of the position to which his wealth had enabled him to climb. If he really found a hidden treasure, it may possibly have been a store of turquoises, left near Sarâbit el Kadim by some Egyptian miner, or the hoard of a pilgrim who had lost his clue to its hiding-place; like the owner of a small store of copper coins found near the top of Jebel Musa, and now in my own possession.

When the "Martyrs of Raïthō" and the story of the "Pledge of Eulogios" were written, vellum was plentiful. The leaves of the original MS. measure 9 inches by 8, i.e. 22½ centimetres by 20, yet it contains on a page only two columns of 22 short lines each; as the lines have often only one word, or at the most two in them, this gives about 63 words to a page.

The tenth century scribe, who wrote a Christian work in Arabic, could not afford to spread out his text in this fashion. He began by folding his leaves, so as to turn each into two conjugates, and on each of these he wrote about 34 lines of Arabic in one column, as closely as he possibly could. The result is that his pages are only half the size of the original ones, and measure 8 inches by nearly 4½, or 20 centimetres by 11. Each line contains from 7 to 9 words, and each page approximately 270 words. Thus 540 Arabic words overlie 63 of the original Syriac.

The story of the massacre at Raïthō was recorded by Ammonius. It can lay no claim to any grace of style, and is the work of a contemporary chronicler rather than that of a historian. Its Greek and Latin text will be found in the pages of Combefis; but these, as well as the Syriac, were translated by Ammonius himself from the Egyptian or Coptic.

The tale of Eulogios cannot, of course, be literally true; yet it contains a practical lesson. I myself have known persons in real life who were most estimable and useful when in a humble station, but who, when raised to a position of affluence by some injudicious friend, displayed qualities that were not so admirable.

This palimpsest MS. has incidentally served a purpose for which it was not intended. Like the Pyramids, it has been the age-long tomb of a once living thing. I was obliged to cut all the cords which bound its quires together. While doing so I found, embedded between two of its leaves, a large moth, which must have crept in when the book was open, and been squeezed to death perhaps nearly 1000 years ago. I showed it to Dr A. E. Shipley, now Master of Christ's College, Cambridge, who told me that it is a species of Polyodon, one of the common noctuid moths, and that Dr Sharp thinks it may possibly have been in the MS. since the tenth century. Its colouring was exactly that of the leaves which had so long enshrouded it; and I have adorned my title-page with its portrait.

There is little to say about the quires, for they belong to the later script only. They all consist of 8 leaves, for though the second appears to have 6 and the fourth 2, I suspect that the man from whom I bought it, disarranged them by making a slit in the conjugate pair whose leaves I have mistakenly numbered 23 and 24. He cut them for the purpose of sending them about as specimens; and they contain the story of Eulogios finding the treasure. The vellum is fine but strong.

In compiling a Glossary of the new words and forms which appear in Codex Climaci, and in this text (Horae Semiticae VIII and IX), I take the opportunity both of accepting a few emendations suggested by Dr Hugo Duensing, and of justifying myself in regard to some words which he has declared to be errors in my transcription[1]. Critics, it will be observed, are quite as liable to make mistakes as editors are; and this frequently happens when they have given too hasty a consideration to a subject. The occurrence of several passages, however, where Dr Duensing has been able to point out an undoubted slip in the text of the MS., shows that Codex Climaci is not the autograph of the translator, but is a copy of his work; and that we must place the date of the Palestinian version much earlier than the sixth century, to which period Dr Burkitt, with no sufficient proof, has assigned it. Dr Nöldeke's hypothesis, that it belongs to the fourth century, is nearer the truth, though we cannot say that it is absolutely certain.

[1] These are marked in the Glossary by the sign ✤.

THE FORTY MARTYRS OF THE SINAI DESERT

PART I

THE FORTY MARTYRS OF THE SINAI DESERT

[The narration of Ammonius the monk concerning the Holy Fathers who perished at the hands of the Barbarians on Mount Sinai and Raithu.]

It occurred to me, my [illegible], once upon a time when I was sitting in my humble cell not far from Alexandria in a place called Canopus, that I would undertake a journey into the [illegible] time. For in the first place that I [illegible] with my eyes [illegible] not [illegible] and the danger which was daily caused to the faithful by the cruelty of wicked tyrants [illegible] holy [illegible] Peter when he sought hiding places from place to place [illegible] procured safety by flight [illegible] correct [illegible] for the feeding of his flock. Besides these things I was also [illegible] by a desire to survey the venerable places and [illegible] for adoring the Holy Sepulchre, [illegible] to the vivifying and [illegible] Resurrection, [illegible] other holy places in which our Lord Jesus the Christ walked about, and effected His tremendous mysteries.

[illegible] turned a little aside to adore the holy places, and having been refreshed [illegible] by all the works of God and having fulfilled my [illegible] that I might profit by the holy places.]

(f. 58a) I was held worthy to worship also in the holy place of the [1] p. 2
Almighty. But I devoted myself to the desert with people who feared God, (f. [illegible]) [illegible] to pray. Now we arrived there, by the [illegible] of God, in [illegible] ten days. And when I had prayed I remained there [illegible] days. And I enjoyed the [illegible] of the holy fathers who [were] there, for [I] went with them to their cells because of [illegible] all the week they sit in silence, but on the evening of the Sabbath they were assembled in the church (f. 58b) accomplishing p. 3
the service[3] of the first day of the week. And in the morning they took the Holy Mysteries, the Body and the Blood of the Lord Jesus. And in silence they went every man (f. 59a) to his cell. [illegible] aspect and also [illegible] that of angels. Their bodies were all of them very pallid,

[1] [illegible] gave [2] Or [illegible] bath" [3] [illegible] Canon.

for [illegible] the garb of Christians (f. 55a) [illegible] suffering [illegible] each one of them struck down, [illegible] with his head [illegible] blows [illegible] and were hung upon the [illegible] (55b) [illegible] on the bodies p. 7
of [illegible] Father Isaiah [illegible] (50a) Also [illegible] because his name was not [illegible] (55b) praising God greatly for what had happened. But he was sad that he had not been worthy of the [illegible] of the [illegible] he wept and said, [illegible] (50a) [illegible] me, the [illegible] that [illegible] worthy of the number of the holy fathers [illegible] the [illegible] Christ (f. 76a) [illegible] 8
[illegible] the kingdom and [illegible] and begged from God, and said [illegible] Do not separate me [illegible] for Thy name, (f. 76a) [illegible] of the holy Martyrs [illegible] me. Yea Lord Jesus [illegible] because Thou knowest I have [illegible] (f. 75a) [illegible] I have [illegible] Thee and I have [illegible] Thee [illegible] waited.

[illegible] thought, (f. 60a) [illegible] after [illegible] p. 9
[illegible] tears [illegible] Saracen [illegible] (f. 7[illegible]) [illegible] told us that [illegible] after they [illegible] the [illegible] their way to the place [illegible] and were slain (f. 7[illegible]) by the Barbarians. [illegible] was distant from us a journey of [illegible] the [illegible] of the Red Sea where Moses (f. 59a) [illegible] when they had [illegible] of water and [illegible] which are written [about] (f. [illegible]) [illegible] trees and twelve springs, [illegible] p. 10
[illegible] this Saracen [illegible] to us about [illegible] Raithou. We [illegible] us [illegible] they [illegible] And he said unto us, [illegible] I have heard the report from others of those who [illegible] were [illegible] he was still [illegible] others came (f. 18a) [illegible] that [illegible] had happened. And [illegible] after [illegible] came [illegible] from the [illegible] were dwelling there [illegible] he said [illegible] us
[illegible] I [illegible] desert in which I dwelt p. 11
has been laid waste by the Barbarians. And also Father [illegible] the

Governor of the place heard [illegible] he received him with joy. And he asked him
to make known to him the truth of what happened to the saints (f. 13 b) who
were [illegible] at Raithu, and of how he escaped from the Barbarians, and what
we [illegible] plainly and [illegible] about the [illegible] place.

Concerning the chapter [illegible] mentioned the discipline
of [illegible] began to weep much and said: I have not lived a long
12 time [illegible] (f. 44 a) But it is about twenty years to this since I came [illegible].
But there are others who have dwelt here for forty years and [illegible],
and for sixty and [illegible] (f. 45 a) seventy years, who have dwelt in the same
place. For the place is even [illegible] plain forty miles long, (f. 44 a) about
twelve miles broad [illegible] its eastern side [illegible] rugged [illegible] like a wall
inaccessible to those who do not know the place. And [illegible] there,
[illegible] to the west is the Red Sea, which extends, as [illegible] to
13 the Ocean [illegible] there is a mountain (f. 44 b) [illegible] twelve
[illegible] these are others beside them which [illegible]
[illegible] them [illegible] (f. 45 a) from [illegible] water [illegible]
palm trees [illegible] that mountain are a number of anchorites [illegible]
and there is [illegible] (f. 44 b) below the mountain [illegible] the [illegible]
there were [illegible] heavenly who dwelt on the earth, while their souls
were in heaven [illegible] about their discipline (f. 45 a) I am not [illegible] speak, for not
one of them [illegible] about [illegible] about
14 their temptations from the devil (f. 73 a) which arose against them, I am not
able [illegible] received ones. Nevertheless I will speak about one or two
things [illegible] will be sufficient for the satisfaction [illegible] that these
[illegible] should know from what I say that the [illegible]
of the [illegible]. A certain Moses] (f. 73 b) [illegible]
[illegible] monastery for seventy-three years,
[illegible] what [illegible] water [illegible]
not far from the place [called] [illegible] truly another [illegible]
15 (f. 73 [illegible]) [illegible] that [illegible]
[illegible] power over [illegible]
[illegible] attached [illegible] Christ [illegible] the
people (f. 7[illegible]) [illegible] desert and also the people [illegible] the inhabitants
[illegible] made them Christians [illegible] were heathens [illegible] they are
16 [illegible] (f. 4[illegible]) the name of God,
[illegible] Moses [illegible] believed in the Father and in the Son and in the Holy
Spirit. And [illegible] received [illegible] baptism. And as we
have said before about the servant of God Father Moses, that [illegible] many
[illegible] their sicknesses, (f. 4 a) and from evil spirits, by the grace of our Lord

[illegible] The MS [illegible]

[illegible]

[illegible] And we gave them [illegible] 17

[illegible] 18

[illegible] 19

[illegible] 20

[illegible] 21

[illegible]

perfect by the grace of [illegible]
22 [illegible]

[illegible]
23 [illegible]

[illegible]
24 [illegible]

[illegible]

[illegible]
25 [illegible]

[illegible]

[illegible]
26 [illegible]

that thou mightest bury my body. And bury it as thou wilt [illegible] And Saba [illegible] our brother about the destiny of [illegible] that [illegible] stretched out [illegible] hands to heaven [illegible] prayer [illegible] our brother [illegible] the holy fathers. And [illegible] and with psalms [illegible] into the church. [illegible] 27 [illegible] fathers [illegible] prayer [illegible] that face.

[illegible] they [illegible] And they [illegible] us to take [illegible] 28 [illegible] lest they [illegible] power of God [illegible] they do not [illegible] some time [illegible]

And [illegible] great fear [illegible] 29 [illegible] of 70 [illegible] the [illegible] And the Saracens [illegible] who were [illegible] Barbarians arrived 30 at the [illegible] they [illegible] the springs [illegible] And the [illegible] and the springs of water [illegible] arrows. But 31 the [illegible] and they chased the

Saracens and killed [illegible] forty seven [illegible] of them [illegible] fled [illegible] their [illegible] tree [illegible] after [illegible] took [illegible] that belong [illegible] [illegible] of water [illegible] [illegible] And [illegible] [illegible] [illegible] [illegible] prayers [illegible] And [illegible] [illegible] prayers [illegible] neighbours [illegible] have mercy!"

But [illegible] holy father whose name [illegible] most [illegible] [illegible] and [illegible] know that we [illegible] sake of [illegible] Master [illegible] the Christ [illegible] [illegible] [illegible] everything [illegible] His worthy [illegible] heaven [illegible] [illegible] will [illegible] Himself, [illegible] [illegible] what [illegible] [illegible] [illegible] the holy [illegible] wish [illegible] the [illegible] [illegible] [illegible] Lord Jesus [illegible] [illegible] [illegible] [illegible] with [illegible] and brave heart, [illegible] may [illegible] His [illegible]"

n 32 [illegible]

[illegible] not your [illegible]

And they all answered and said, "Yea, our honoured Father (f. 36 b), as thou hast said unto us thus will we do. What shall we render unto the Lord for all that He hath given unto us? We will take the cup of salvation, and call upon the holy name (f. 37 a) of the Lord. Ps. 116. 12, 13

And then our Father lifted up his hands to heaven and said, "Lord Jesus the Christ, Son of the living God, who never forgetteth not Thy servants, but rememberest our afflictions, and our poverty, and strengthen us in this hour of affliction, and receive our offering as a sacrifice, as a sweet savour before Thee, O Lord, to Thee belongeth honour and glory for ever.

[Amen."

Then while we were saying "Amen," a voice came as if from the altar, heard by us all, "Come unto Me, all ye who labour, and are heavy laden, and I will restore you." At that voice, all were seized with terror, the hearts and the knees of all were loosened, which made it plain that the spirit was willing, as the Lord said, but the flesh was weak. But the faces of all were fixed only on heaven; we were all now lacking in hope of this life. Then the Barbarians, as no one opposed or retarded them, rushed, climbed up over a heap of tree trunks, piled up like a wall; and the door being opened, ran in like ravening wolves, savage, rough and fierce, with their swords firmly grasped in their hands. But first they seized a certain man named Jeremiah, sitting at the door of the Lord's church, and commanded him by means of one of their own number who fulfilled the duty of interpreting, to show which was our President. He being fearless at these things, not in the least terrified, either at the roughness of the Barbarians, or at the sharp points of the drawn swords, said: "I neither fear you, O impious ones and enemies of God, nor will I shew you him whom ye seek, although I have him standing near me."

The Barbarians were astonished at the great boldness of the man, and the firm strength of his heart, that he did not fear them in the very least, but accused them with anger; and having seized him in the very place, where they bound him hand and foot and set him up as a target, and loaded him with such a rain of arrows, that they left no place in his body free from arrows. Thus wrestling bravely against the devil he obtained the crown first of all, the serpent's head being trampled to death, the holy firstfruits, having become a fine example to the saints. When our most holy Father Doulas saw these things, he came forward immediately shouting and saying: "I am he whom ye seek!" and he shewed himself to them with his own finger that he was he whom they sought. He declared himself thus, fearing nothing, to be a brave servant of the Christ, he counted in his soul neither the blows nor the torture which the wicked men were going to bring in before the massacre. Having therefore seized him, they asked, where was his money

[illegible] To whom he said with soft speech, and gentleness of manners as was his wont: "Believe me, children, in all my substance, except these old hair-cloths which ye [illegible] see [on me, nothing] I possess [nothing]." With these words he stretched out his cloak [illegible] and showed it to them.

But they, beating his [illegible] with stones and piercing his [illegible] with arrows [illegible] saying, "[illegible] what thou possessest." But after the torture had been prolonged for a long time and they [illegible] found [illegible] they drove a sword through the middle of his skull, cutting his sacred head in two halves, and dropping them down over either shoulder [illegible] all his body [illegible] many torments having been endured by the force of mind before his death [illegible] lay at the feet of the Father who was already dead. [illegible] another victor [illegible] triumpher over the devil, being cowardly [illegible] not [illegible] single thing [illegible] having become weaker in spirit.

But I the miserable one, having seen this great slaughter and the streams of the saints' blood [illegible] frozen by fear [illegible] about [illegible] what place I [illegible] safety. [illegible] the corner of the house in the left [illegible] of a few palm branches [illegible] the barbarians [illegible] 74 a)

34 I fled and hid myself there. And I thought that one of two things would happen [illegible]. Either I would escape, or I would be taken [illegible] and they would [illegible] me. But these wicked Barbarians left [illegible] others [illegible] slain [illegible] the court, and [illegible] the [illegible] standing together with their drawn swords in their hands [illegible] every one [illegible] there they [illegible] without mercy. For some of them [illegible] they [illegible] on their head, and another on his shoulder. But what can I say [illegible] received [illegible] they [illegible]]

1 38 [illegible] While he was relating these things to us, he wept and his tears fell like floods of water so that we all wept also. And again (f. 81 a) he said unto us: "What shall I say? [illegible] shall I relate what mine eyes have seen?" There was one there named [illegible] who had [illegible] the habit. [He was] (f. 74 b) about fifteen years old. Father [illegible] brought him from his childhood the [illegible] of monasticism. For from [illegible] had [illegible] him out [illegible] desert, to fight (f. 81 a) against Satan [illegible] no longer [illegible]

1 38 When the barbarians saw this one also, that he was a boy, the wicked men (f. 70 ?) did not wish to kill him, but yet one of them took him out.

Beginning of a chapter. And when our brother saw that he was not (f. 74 a) worthy to be slain with these saints by wicked men, he seized a sword from the Barbarians, from the one who held (f. 70 a) [illegible]. And he struck

one of them on the shoulder that it might happen that they should slay him. For this was his longing to die with these holy saints, that he might be slain by these hateful men. Then they raged against him with anger and [illegible] from their teeth upon him [illegible] 37
[illegible] the saints, who had been slain [illegible] with blood, the blood of the saints [illegible] 38
[illegible] were in [illegible] with the [illegible] God most [illegible] And they were [illegible] Rom 8 35
[illegible] from the [illegible] Thus these holy ones [illegible] and to the sword. If [illegible] 1 39
[illegible] for they counted [illegible] and they were [illegible] that they would [illegible] And [illegible] 40
[illegible] And I [illegible] and they [illegible] saw these [illegible] for [illegible] And they left the saints of [illegible] when they [illegible] the side of the springs of water. And they tried to [illegible] 41
sea [illegible] before [illegible] And they [illegible] and found the ship broken [illegible] him whom they had left to take care of the ship [illegible] of the

Christ, (f. 22 b) and he [illegible] [illegible] fled secretly away from the Barbarians who were with him in the ship. And he cut the ropes of the ship, and she knocked suddenly against a rock and was broken.

And he [illegible] the Barbarian who was with him in the ship, and threw his body into the sea. And by the mercy of God he escaped to the
p. 42 mountain (f. 23 a). And they then [illegible] [illegible] [illegible] and their camels [illegible] and [illegible] evidence of the [illegible] [illegible] [illegible]. And they were [illegible] [illegible] [illegible] they [illegible] [illegible] [illegible] [illegible] place. And they could not [illegible] because their ship was broken. And in a rage they killed the women and the children. And afterwards they kindled a fire of [illegible] the palm trees. And they [illegible] many of the palm trees [illegible] so that they might lay waste the place. [illegible] they were doing these things, men came from Pharan (f. 23 b) about [illegible] [illegible] [illegible] in number, and the Barbarians [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] when they
p. 43 had agreed together (f. 24 a) [illegible] [illegible] [illegible] they saw like wild beasts. Then the Barbarians [illegible] prepared themselves for the fight, and [illegible] [illegible] [illegible] [illegible] the water. And they began the battle from the rising of the sun [illegible] place. And they [illegible] arrows the [illegible] upon [illegible] other (f. 24 b). But the Pharanites were more numerous than the Barbarians, [illegible] they saw the Barbarians. But the Barbarians gave [illegible] the [illegible] of them [illegible] [illegible] for they were not able to [illegible] [illegible] that they [illegible] [illegible]. [illegible] they rose up in strength, and
p. 44 endured [illegible] in the fight. And [illegible] it was [illegible] until [illegible] hour. And they [illegible] [illegible] that day of the Pharanites eight of their men and many who were wounded in the battle [illegible] [illegible] (f. 25 a) [illegible] B[illegible] [illegible] [illegible] [illegible] well in the fight [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] one was left of them (f. 25 b) but I [illegible] [illegible] [illegible] [illegible] recovered strength and came out from my corner where I was hidden. And I sought to bury (f. 26 a) the bodies of the saints. And I found them all who had been killed except [illegible] [illegible] [illegible] [illegible] Andrew. And
p. 45 D[illegible] [illegible] great [illegible] (f. 26 b) for he was badly [illegible] in the side, [illegible] [illegible] [illegible] [illegible]. And [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nothing at all, for the Barbarian (f. 27 a) [illegible] struck him [illegible] the sword [illegible] [illegible] from right to left [illegible] that [illegible] [illegible] him, but did not hurt him at all (f. 27 b). [illegible] [illegible] his garment [illegible] [illegible] [illegible] touch his body. And he [illegible] [illegible] the bodies of the saints [illegible] [illegible] [illegible] me, and he arose (f. 28 a) and went round the bodies of the saints with me. And he was afflicted and [illegible] [illegible] that had happened to the

saints. But the Pharanites (f. 66 a) after they had gone to the Blemmyes p. 46
had left their bodies on the shore of the sea to the beasts of the earth, and to the fowls of the heaven. But those of them[selves] who had been killed (f. 71 a) they collected, and made a great wailing over them. And they buried them at the foot of the mountain, above (f. 66 a) the springs of water in a cave. And they came to us and they saw us weeping and wailing about the saints who were slain. And they entered and saw the bodies of the saints (f. 71 b), and they wailed and wept bitterly, seeing the flock of the Christ torn and flung (f. 66 b) upon the earth. But we were p. 47
in great fear seeing the blows that had struck the bodies of the saints, the slaves of the Christ, those who in their lives (f. 71 a) had pleased the Christ, and in their deaths gave the blood of their necks that they might be finished with the holy martyrs.

(f. 66 b) *Beginning of a chapter.* But Obedianus the chief of Pharan with the great men of Pharan brought very costly garments, and covered the bodies of the saints, for they also had heard the word (f. 71 b), "I was Matt. 25. 36
naked, and they clothed me." But Domnus was from Rome, and the saints were (f. 48 a) thirty-nine. And Domnus who was from Rome, his life p. 48
was still in him. And all those who were there took (f. 41 b) branches of palm trees, and came to meet the saints. And with praise and with honour we buried them all (f. 48 a) in a certain place near to the camp. And Domnus died in the evening. And we buried him not with the saints, but near them. The reason was (f. 41 b) that we should not open the grave and disturb the bodies of the saints. But he was counted with them, forty Martyrs (f. 48 b) of the Lord Jesus the Christ. To Whom be glory for ever p. 49
and ever. Amen.

And Father Andrew and Father Orion remained there (f. 42 a) in the place, hesitating in their minds whether they should go or stay. But I, because I was not able to endure the hardships of the desert (f. 48 b) of that place, nor to cease from the grief for the fathers who were slain there, I thought of going to Your Holinesses. And Obedianus was a great lover (f. 42 a) of the Christ. He persuaded me to stay in this place, and he said unto me, "I will care for thee, and I will supply thy wants at every (f. 33 a) season." And I did p. 50
not stay because of the desolation of the place, but I have shewn to you truly what happened there. (f. 38 a) Do you also tell me what has happened in your neighbourhood truly concerning those who have been slain there.

And we told him all truly (f. 33 a) about what has happened amongst us in detail. And we marvelled at the wonderful things of God that thus on the same day all the saints (f. 38 b) both here and there were

equally crowned and again that they are the same in number, and we
51 exceeded [illegible] wondering about what was said of [illegible] And after this the
Governor of the place rose up, Father Doulas, and said: O my beloved
[illegible] these saints also [illegible] worthy of the Christ and chosen by Him became
[illegible] servants of God, and worthy of the [illegible] of heaven, and after
[illegible] conflict and battling [illegible] of [illegible] the crown of
[illegible] with God. [illegible] they [illegible] in [illegible] glory. But
[illegible] and care about [illegible]. And that we may [illegible]
[illegible] from our Lord [illegible] that He may raise us also worthy of
52 the kingdom, [illegible] the glory of [illegible] Amen. And let us
[illegible], and thank Him for all our [illegible] that according to [illegible] mercy
He hath saved us [illegible] from the [illegible] barbarians. And [illegible]
seek with vows that [illegible] may [illegible] Martyrs. Having spoken
these things he [illegible] with words [illegible] for the profit of souls.]

[illegible] I Ammonius [illegible] Egypt [illegible] we [illegible]
these [illegible] parchment. And I went [illegible] Egypt [illegible] to my
first place [illegible] was [illegible] to [illegible] and [illegible] myself
p. 68 [illegible] a very [illegible] I read every [illegible] the
holy Martyrs of the Christ that I might delight in the memory of their
struggles. And at every time [illegible] Father, the Son
[illegible] be glory for ever [illegible] Amen.

I [illegible] by the mercy of our Lord Jesus the Christ
[illegible] Titus [illegible] in the Egyptian tongue and I
translated [illegible] the grace of the Christ into the Greek tongue, for I was
cognizant of both tongues, Egyptian and Greek. And by the grace of
[illegible] accurately, to the praise of the holy
witnesses. And may the Lord Jesus give us a portion with them all in
His Kingdom. Amen.

The [illegible] of the holy Fathers who were slain at Mount Sinai and Raithu,
finished, [illegible] Peter of Alexandria [illegible] the memory of these
holy ones [illegible] December [illegible] the 28th. May
the Lord have mercy on us by their prayers and [illegible] the world.

EULOGIOS THE STONE-CUTTER

PART II

THE LIFE OF EULOGIOS THE EGYPTIAN, WHO WAS A STONE-CUTTER

FATHER Daniel, the priest of Scete, said: Once upon a time I went to
Thebais, with one of my disciples, and we sat (f. 34 b) in a ship, and we p. 55
came down to the river. And when we arrived at a village the old man per-
suaded those who were in the ship, for he said: "It is necessary that we should
remain here to-day." And they alighted there. And his disciple began to
murmur and said: "How long shall we go roaming about? Let us go to
Scete?" (f. 34 b) And the old man said: "Nay, but we will stay here to-day."
And they sat down in the midst of the village as is the custom of strangers.
And our brother said to the old man: "Is it pleasing (f. 39 a) to God that
we should sit like beggars? Let us go for a testimony." And the old man
said: "Nay, but we will sit here."

For the old man (f. 67 b) knew by the Spirit that Eulogios was coming from p. 56
Africa to his former places. And because of this the old man waited for him
that other one. But he did not (f. 70 a) know which was the place. And
they waited sitting there until the evening. And they did not eat and they
did not drink. And one brother began (f. 67 b) to contend with the old man
and he said: "Oh! because thou art a servant of the Christ, because of thee
I have to die."

And while they were talking a certain old man of the city came, tall of
stature, (f. 70 a) and full of years, and his head was white, and he was bent
with age. And when he saw Father Daniel, he ran and embraced him and
began to kiss him. (f. 67 a) And he wept and greeted his disciple. And he p. 57
said unto them: "If ye are naming the Lord, come with me to my house."
And he carried a lantern, in which was a lamp, and went round about (f. 70 b)
in that street of the town and sought for strangers. And he led the old man
and his disciple and every stranger whom he found and brought them to his
house (f. 76 a) and washed the feet of the brethren and of the old man. But
there was no man in his house, nor even in another place, save God only. And he

set (f. 70 b) a table before them. And when they were satisfied he took the crumbs and gave them to the dogs of the village. For thus he did, (f. 71 a), and
p 58 left nothing till the morning. And he brought the old man alone, and they sat talking, the one with the other to the profit of the soul (f. 71 b) with many tears until the morning. And in the morning they saluted each other and went on the way. And as they were going on the way our brother made a repentance (f. 72 a) for his Abbot and said, "Do me a favour, father, and tell me who is that old man, and whence dost thou know him?" And the old man did not wish to tell him. Again (f. 72 b) our brother made a repentance and entreated him saying, "Thou hast revealed much good to me, father, and concerning this matter thou hast not revealed to me, father." For he said
p 59 unto (f. 72 b) our brother many tales of the virtues of the saints: but the old man did not wish to reveal to our brother about that [illegible] old man.

And the [illegible] brother was vexed and did not speak with the old man until he came (f. 73 a) to Scete. And when our brother went to his cell he did not take anything to eat [illegible], as was his wont (for at eleven o'clock (f. 73 b) he ate every day of his life). But when it was evening the old man came to our brother and said, "Why, my son, hast thou left thy father now to die of hunger?" And he said, "I have (f. 74 a) no father, for if I had a father he would love his son."

And the old man said unto him, "Then be in peace!" And the old
p 60 man went to open the door (f. 74 b) and go away. And our brother ran and held him and began to kiss him and saying, "As God liveth, I will not leave thee, until thou tell (f. 75 b) me who that old man was." For our brother could not see the old man hurt for he loved him much. And then he said to him, "Make me (f. 80 b) some food and afterwards I will tell thee."

And while the old man was eating, he said unto our brother, "Be not stiffnecked, for because thou didst quarrel with me I did not tell thee when we were (f. 75 b) sitting in the village, and I did not reveal it to thee. Thou also do not repeat to any man what I say unto thee."

And he said thus unto him (f. 76 b): "This old man is called Eulogios. And
p 61 his craft is (that of a) stone mason. And he [illegible] one carob every day, and fasts till the evening, tasting nothing. And in the evening (f. 75 a) he comes to the village and every stranger whom he finds he brings him to his house and feeds them. And what is over he gives to the dogs, (f. 80 b) until to-day. And to-day he is a hundred and twenty years old. And he uses one carob every day.

When I was young forty years ago (f. 75 a) I went up to sell the work of my hands in this town in which we are. And in the evening he came and led

me and the brethren who were with me as was his wont and refreshed (f. 68 a)
as being strangers. But when I came to my cell, and I knew the discipline of p. 62
the excellent man I fasted two weeks (f. [illegible]) and I persuaded God to give
him a blessing that thus he might refresh the brethren as he pleased. And
after I had fasted three weeks I lay (f. 68 a) like a dead man for much more
than a day.

And I saw a man coming towards me in honourable form. And he said
unto me, "What is wrong with thee Daniel?" And I said (f. 69 a) "My
Lord, I have given a word to the Christ that I will not eat bread until He
hears me and [illegible] the stone-cutter, that thus He would give
(f. 68 b) [illegible] wherewith he may [illegible] others." And he said unto me, 63
"It is well." And I said unto Him, "I pray Thee, my Lord, give [illegible] so
that [illegible] may glorify Thy holy name because of him."

And He said unto me, "I have said unto thee that it is well. But [illegible]
[illegible] that I should give him a pledge to Me (f. 68 a) for his soul that
he may be saved with his possessions." And I gave it to Him. Then I said
unto Him, "At my [illegible]." And I saw (f. 69 a) [illegible] we were
standing in the church [illegible] of the Holy Resurrection and [illegible] a boy
was sitting on the [illegible]. And [illegible] (f. 24 a) was standing at his right p. 64
hand. And this boy sent to one of those who were standing before him.
And he brought [illegible]. And he said unto me, "Art thou he who giveth
a pledge for [illegible] (f. 23 b)?" And all those who were standing answered
and said, "Yea, my Lord." And then he said: "Tell him, His pledge will be
required." And I said, "Yea my Lord, thou shalt (f. 24 a) seek it at my hands,
but add a blessing to it." And I saw two of them who were turning much
wealth into the bosom of Eulogios (f. 23 b). And all that they were turning
he received in his bosom. And I awoke and glorified God.

Beginning of a chapter. And Eulogios went out (f. 24 b) to his work as was p. 65
his custom, and [illegible] while he knocked on the stone, then he heard like the noise
of something [illegible]. And again (f. 23 a) he knocked and found
a cave full of gold. And then he wondered and said, "This gold belonged to the
children of Israel. What then shall I do? If I take (f. 24 b) it to the village,
the prince will hear of it and take it, and I also will fall into great danger.
But I shall take it to another place where (f. 23 a) no man knoweth me." And
then he hired camels as if to carry stones. And in the night he carried the gold,
and conveyed it to the shore of the river.

(f. 11 a) And he left off the good work that he had done. And he took a p. 66

ship and sailed to Constantinople. And at this time the Emperor Justinus (f. 12 b) was reigning the [illegible]. And Eulogios offered much gold to the Emperor and to [illegible] the magistrates of the Emperor, that he might become [illegible] Eparch [illegible] the Eparchy. And [illegible] great property which is called [illegible] unto this day. And it happened (f. 12 [illegible]) that after two years I saw again this boy in my dream [illegible] the holy church, and I said
p. 67 to myself, [illegible] Eulogios. [illegible] a little I saw [illegible] Ethiopian dragging Eulogios. And [illegible] presence of the Prefecture. [illegible] the [illegible] Master of [illegible] the [illegible] I was thus in the [illegible] I took my basket for [illegible] and I said to that boy, I seek for Eulogios. And [illegible] I was there [illegible] the work [illegible] Eulogios as was my custom and *that* [illegible] the brethren [illegible] my (f.
p. 68 32 a) and [illegible] said unto her trustfully, [illegible] that I may eat [illegible] hungry (f. 25 b) for I [illegible].

And [illegible] said to her [illegible] thee? And she went and brought me cooked food [illegible] she [illegible] began to speak to me words of [illegible]. And she said unto [illegible] not [illegible] that thou art a [illegible] good [illegible] village? Dost thou not (f. 25 b) know that a monk seeketh [illegible]? And other good words she said unto me. And I said again to her, And what dost thou think we should
p. 69 do? (f. 32 b) I came to sell the work of my hand.

And she said unto me, [illegible] thou dost [illegible] the work, do not linger in the village [illegible] of the [illegible] (f. 25 [illegible]) monk [illegible]"

Beginning of a chapter. [illegible] unto her, [illegible] breakfast is quite safe from these [illegible] there (f. 32 b) [illegible] who fears God in this village, who will receive strangers?

And she said unto me, O my lord! what hast thou said? We had a man, a hewer of (f. 25 [illegible]) stone. And he [illegible] a great deal of good to strangers. And
p. 70 God saw his good deeds, and gave him [illegible] this [illegible] who is Eparch to-day. And when I heard that he had become Eparch, I said to myself that it was I who had done this [illegible] (f. 54 b) and I had thrown this man into the ship and [illegible] Constantinople. And I inquired where was the house of the Egyptian. And they told me. And I sat (f. 5[illegible] a) at the doors of his house, [illegible]. And I saw him coming out with a great train. And I [illegible] "Have mercy upon me, and hear (f. 54 b) from me what I seek to say unto thee." And he did not even

[illegible] 71

[illegible] 72

[illegible] 73

[illegible] 74

Ben Sira Vhs. 13

[illegible] 75

the feet of that boy (f. 78 a). And immediately they let me down, as I was hanging. And the boy said unto me: "Hence[illegible] never doth [illegible]ing." I said, (f. 77 b) "[illegible] Lord, [illegible] because of this thou hast [illegible] me, so that I should be more careful [illegible]. I have sinned, forgive me."

And he commanded [illegible] to release him. And he said unto [illegible] (f. 78 a) "[illegible] thy way to thy cell and [illegible] send Eulogios to his former works [illegible] [illegible]."

p. 76 *Beginning of a chapter.* Then when I awoke [illegible] into a great rejoicing for I was released from the pledge of Eulogios. And [illegible] I [illegible] the [illegible] three [illegible] of [illegible] [illegible] [illegible] and [illegible] and [illegible] [illegible] three [illegible] all their [illegible] property [illegible] [illegible] And [illegible] night [illegible] were [illegible]

p. 77 commanded that whosoever [illegible] the Egyptian [illegible] he should be put to death. [illegible] [illegible] of the [illegible]agers. And all the villagers assembled about him that they might see him. And they said (f. 53 b) "We have heard that thou hast become a Patrician!" And he [illegible] "[illegible] become a Patrician, was it right that I should [illegible]? Nay [illegible] Eulogios from this place. For I was in [illegible] [illegible]." And [illegible] he came to his [illegible] and said (f. 53 a) to himself "O poor [illegible] arise take thine iron pickaxe, and go and work where there is no palace lest thy head

p. 78 be taken off."

(f. 57 [illegible]) And [illegible] took the iron pickaxe and [illegible] to the [illegible] where he had found the gold, expecting that [illegible] there. And he [illegible] for six [illegible] and [illegible] nothing. And he began [illegible] that [illegible] the [illegible] of the [illegible] and he said (f. 57 a) "[illegible] Egypt?" And [illegible] little by little [illegible] back to his [illegible] former [illegible], by the grace of our Lord Jesus. For (f. 54 b) God is not unjust to forget his former [illegible] which [illegible].

p. 79 And after a little time I went up to that [illegible] (f. 57 b) [illegible] he saw me in the evening [illegible] came and [illegible] I saw him [illegible] wept and I said (f. 54 a) "How great are thy works, O Lord! [illegible] in the world. Thou [illegible] and Thou raisest up. Thy judgments and Thy wondrous works who can (f. 57 b) search out? O Lord God. But I have sinned in what I have offended [illegible]. My soul hath almost dwelt in Sheol.

And he took water, and washed my feet as was his wont, and he arranged a table. And after we had eaten, I said unto him: "What art thou doing, Father Eulogios?"

(f. 6 a) And he said unto me: "Pray for me my lord, for I am poor, and there p. 80
is nothing in my hands." And I said unto him: "Eulogios, what was thine was
not thine." And he said unto me (f. 3 b): "Why, my lord Abbot, have I offended
thee in anything?" And I said unto him: "In what hast thou not offended
me?" And then I told him all, and also about the blows (f. 6 a) which I
received from the door-keeper. And we wept together. And he said unto me:
"Pray that God may send me a blessing. And henceforth I shall make myself
worthy." And I said unto him: "Believe me, (f. 3 b) my lord Eulogios, that
henceforth thou shalt not expect to be entrusted with anything of this world, but
with one carob every day (f. 6 b)." And behold! all this time God was arming him p. 81
and strengthening him. And every day he used one carob. Behold also I have
told thee where I knew him.

(f. 3 a) And the disciple of the old man wondered at all that he endured
because of the pledge of Eulogios. These things Father Daniel revealed
(f. 6 b) to his disciple after he returned from the Thebaid. It behoves us to
wonder at the love of God, that thus in a short time He exalteth and
humiliateth, just as in our own trading. Pray then that we also may be
made humble by the fear of our Lord Jesus the Christ; that we may find
(f. 49 a) mercy before the awful judgment-seat, by the myriads of the prayers of p. 82
all the saints. Amen.

[illegible] FATHER DANIEL RELATED TO HIS DISCIPLE ABOUT [illegible]ATRICIA

Father Danie[l] relat[ed] ab[ou]t a cert[ain] [illegible] who was [in] the desert [illegible] [illegible] of Scete [illegible] [illegible] cell was distant about eighteen miles fr[om] [illegible] [illegible] [illegible] Father Dan[iel] on th[e] sabbath at night [illegible] knew not [illegible] [illegible] [illegible] pitcher [of] water [illegible]
83 [illegible] And he knocke[d] [illegible] that he might not [illegible] [left] [illegible] the mouth of the cave [in] which [illegible] [illegible] fill[ed] [illegible] of water [illegible] And [illegible] [the] [illegible] water at [the] [illegible] of the c[ave]. And he took the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] him what he needed. But on one of the [illegible] he found the tablet written thus, "Bring thou at once"

The [illegible] tale [illegible] which [illegible] appeared [illegible] the [illegible] [illegible] [illegible] [illegible] Anastasia [illegible] [illegible] when [illegible] [illegible] the [illegible] of the Emperor [illegible] [illegible] in the desert. Though both the Emperor and [illegible] [illegible] a great [illegible] to search for her

GLOSSARY

This list of uncommon words and forms in the Palestinian dialect includes all those found in No. VIII of Horae Semiticae, the Codex Climaci Rescriptus, and those also in the present volume. I think that it will be found more convenient to have them all together, in place of furnishing each book with a separate glossary. As I do not wish to intrude on the province of the lexicographer, or to go over the work a second time, I have rigidly excluded all words already found in the Thesaurus Syriacus of Dr Payne Smith; and I have given very few of those in Mrs Gibson's Glossary to No. VI *Studia Sinaitica*, or in Dr Friedrich Schulthess's *Lexicon Syropalaestinum*. The plan on which I have constructed it is the same as Mrs Gibson's, but I have preferred to give the *ipsissima verba* of the Greek text, where the Syriac is translated from a portion of Holy Writ as represented in No. VIII, or from the Greek text of the Forty Martyrs in Combefis or of Lagarde, the [illegible] text.

My readers can try to remember for themselves what is the first person singular of the present of each verb, the nominative singular of each noun and the nominative singular masculine of each adjective. It will not hurt them to do so, and will save me a little trouble.

I trust that they will find a compensating advantage by seeing at a glance which words of the often familiar Greek text of the Scriptures correspond to the Syriac ones.

A peculiarity of this dialect is the frequent insertion of a *yod* between the [illegible] *mim* of a participle and its first radical letter; sometimes also between the *nun* and the *taw* of the prefix of verbs, for example in [illegible]. This must have been adopted to indicate a peculiarity of pronunciation, and it is so very common that quite probably I may have omitted to notice some cases of it. The forms which insert a *yod* between the second and third radicals of the participles, preterite, indicative and imperative of verbs of which my sister says she has given few examples, because it is so common in the eleventh century text of the Lectionaries, hardly occur in these earlier texts of the fifth and sixth centuries. Possibly this *yod* crept into the dialect after Arabic had superseded it on the lips of educated people, when it was being more and more relegated to the homes of the obscure peasantry.

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ܐܒ — ܕܐܒܝ Matt. 26. 29. τοῦ Πατρός μου (VIII p. 56, col 3).

ܐܒܕ — ܘܬܘܒܕ Deut 7 23. καὶ ἀπολεῖς (VIII p. 16, col. 4).

ܐܒܠ — ܬܬܐܒܠ Jer 12 4 πενθήσει (VIII p 34 col 2).

ܐܒܢܥܙܪ 1 Sam 4. Ἀβενέζερ Ebenezer (VIII p 22 col 2).

ܐܓܪܝܦܣ Acts 25 13 Ἀγρίππας (VIII p. 92, col. 3) Acts 25. 22 (VIII p 94. col 1).

ܒܐܓܘܢܐ = ܒܐܓܘܢܐ ἐν τῷ ἀγῶνι (VIII p. 198, col 3).

ܠܐܓܘܢܐ εἰς τὸν ἀγῶνα (p. 198, col 4).

ܐܘܟܠܘܣ Matt 26 47 ὄχλος (VIII p. 58, col. 3).

ܐܘܕܘܣ 1 Cor 14. 25 Οὕτως (VIII p. 126, col 1). Gal 3 21 (VIII p. 148, col 1).

ܐܘܢܣܝܡܘܣ Col 4 9. Ὀνησίμῳ (VIII p 164, col 1).

ܠܐܘܢܣܝܦܘܪܘܣ 2 Tim 1 16. τῷ Ὀνησιφόρῳ (VIII p. 172, col 3).

ܐܘܪܩܠܝܘܢ — ܐܘܪܩܘܠܝܘܢ Acts 27 14 Εὐρακύλων (VIII p. 100, col. 1).

ܐܙܠ — ܬܐܙܠ Acts 25. 12 πορεύσῃ (VIII p. 92, col. 2). ܘܢܐܙܠ 2 Cor 5. 8. καὶ ἐνδημῆσαι (VIII p. 138, col. 3).

ܘܢܐܙܠܘܢ and they should go (VIII p. 100, col 3). ܕܢܐܙܠܘܢ that they should go (dem). ܢܐܙܠ Cod. ܢܐܙܠܘܢ *bis* Eulogios let us go (IX p. 55 col 2). ܘܢܐܙܠ that he might go (IX p. 60, col. 1).

ܐܙܓ — ܒܐܙܓܐ Job 6. 2 ἐν ζυγῷ (VIII p. 18, col 1).

ܘܐܟܐܝܩܘܣ 1 Cor 16. 17. καὶ Ἀχαϊκοῦ (VIII p. 134, col 1).

ܐܚܪ — ܒܐܚܪܝܬܐ Micah 4. 1 ἐπ' ἐσχάτων (VIII p. 2, col. 3). ܘܣܘܦܗ ܕܝܠܗ Joel 2. 20. καὶ τὰ ὀπίσω αὐτοῦ (VIII p. 8. col 2). ܐܚܪܝܐ 1 Cor. 4. 9. ἐσχάτους (VIII

p. 120, col. 2). ܠܒܣܬܪܝ Eulogios behind me (IX p. 74, col. 1).

ܐܝܛܐ܀ ܐܝܛܐ εἶτα then (VIII p. 192, col. 1).

ܐܓܐ ܐܓܝܬܘܢ Acts 19. 37 ἠγάγετε (VIII p. 84, col. 3).

ܡܬܓܝܢ Acts 25. 17 ἀχθῆναι (VIII p. 92, col. 4).

ܐܠܝܣ Martyrs Elesius Ἠλέσιος (IX p. 21, col. 2).

ܐܘܟܘܢ Eulogios Οὐκοῦν (IX p. 59, col. 2).

ܐܐܪ ܒܐܐܪܐ through the air (VIII p. 196, col. 3).

ܐܟܐܝܐ 2 Cor. 1. 1 τῇ Ἀχαΐᾳ (VIII p. 134, col. 4).

ܐܟܠ ܢܐܟܘܠ 1 Cor. 15. 32 φαγωμεν (VIII p. 130, col. 3). ܐܐܟܘܠ Eulogios γεύσομαι (IX p. 62, col. 2). ܡܐܟܘܠ Acts 27. 21 σῖτος (VIII p. 100, col. 3).

ܘܐܠܟܣܝܩܪܛܝܣ Eulogios καὶ Ἀλεξικράτης (IX p. 76, col. 1).

ܐܟܣܢܝܘܢ Eulogios ξένους (IX p. 69, col. 2). ܠܐܟܣܢܝܘܢ Eulogios τοῖς ξένοις (idem).

ܐܠܘܪܝܩܘܢ Rom. 15. 19 τοῦ Ἰλλυρικοῦ (VIII p. 114, col. 4).

ܐܠܐܢ܀ = ܐܠܐ ܐܢ? Phil. 2. 17 Ἀλλὰ εἰ (VIII p. 162, col. 2).

ܘܐܠܝܬܐ Lev. 8. 25 καὶ τὴν ὀσφύν (VIII p. 4, col. 2).

ܐܠܟܣܢܕܪܝܢܝ Acts 27. 6 Ἀλεξανδρινόν (VIII p. 98, col. 2).

ܐܠܟܣܢܕܪܝ Eulogios (idem) (IX p. 73, col. 1).

ܐܠܣܐ Acts 27. 8 Ἀλάσσα, Λασαια (VIII p. 98, col. 2).

ܠܐܝ ܘܐܠܝܘ = ܘܐܠܐܝܘ Afel Jer. 12. 5 καὶ ἐκλυουσιν (VIII p. 34, col. 3).

ܐܠܦ ܬܐܠܦܘܢ 1 Cor. 4. 6 μάθητε (VIII p. 120, col. 1).

ܐܡܥܣܢܐ 1 Sam. 6. 7 ἅμαξαι (VIII p. 24, col. 1).

ܐܡ ܕܐܡܝ Gal. 1. 15 μητρος μου (VIII p. 146, col. 2).

ܐܡܢ ܬܗܝܡܢܘܢ Jer. 12. 6 πιστεύσῃς (VIII p. 34, col. 3).

ܐܡܪ ܕܬܐܡܪ Eulogios [until] thou say (IX p. 60, col. 1).

ܘܬܐܡܪ Lev. 12. 2 καὶ ἐρεῖς (VIII p. 6, col. 2).

ܐܡܪ ܐܡܪܝܐ Matt. 26. 31 τὰ προβατα (VIII p. 56 col. 4).
ܐܒܘܒܐ 1 Cor 14. 7 αὐλος (VIII p. 124, col. 2). ܒܐܒܘܒܐ 1 Cor 14. 7 τὸ αὐλουμενον (VIII p. 124 col. 2).
ܐܢܬܘܦܛܝܢ Acts 19. 38. ἀνθυπατοι (VIII p. 84, col 3).
ܒܐܢܛܝܘܟܝܐ 2 Tim. 3. 11 ἐν Ἀντιοχείᾳ (VIII p. 174, col. 3).
ܐܬܪܐ Martyrs destiny or profit Heb. אתר (IX p. 26, col. 2). whither? Arab. أين ܥܠ ܐܝܢ ܐܬܪܐ ܕܢܦܫܗ περι ψυχῆς Cf. ܐܬܪܗ (IX p. 2. col. 2).
ܕܐܢܐܣܛܐܣܝܣ Rubric τῆς Ἀναστασεως (VIII p. 22 col. 2).
ܐܬܬܐ ܕܢܫܝܢ = ܕܢܫܝܢ of women (VIII p. 200, col. 4)
ܠܐܣܘܣ Acts 20. 13. ἐπι την Ἀσσον (VIII p. 36, col. 4).
ܕܐܣܩܝܛܝܣ = ܕܐܣܩܝܛܝܣ Eulogios τῆς Σκήτεως (IX p. 54 col. 2) ܠܐܣܩܝܛܝܣ εις Σκητην (IX p. 55, col. 1).
ܐܣܪ ܒܐܣܘܪܝܐ Philemon 13 ἐν τοῖς δεσμοῖς (VIII p. 178, col. 1)
ܒܐܘܦܘܡܢܡܛܐ Martyrs τα ὑπομνήματα (IX p. 53 col. 1)
ܐܦܦܪܐܣ Col 4. 12 Ἐπαφρᾶς VIII p. 164 col. 3). ܐܦܦܪܐܣ Philemon 23 (VIII p. 178 col. 2).
ܦܣ ܐܦܣ ܗܘܐ Acts 25. 8 απολογουμενου (VIII p. 90 col. 4).
ܐܦܝܢ = ܐܦ ܐܦ Also (VIII p. 194, col. 1)
ܒܐܦܩ 1 Sam. 4. 1 εν Ἀφεκ (VIII p. 22 col 2)
ܐܦܦܪܘܕܝܛܘܣ Phil. 2. 25 Ἐπαφρόδιτον (VIII p. 162, col. 4).
ܐܦܪܟܘܣ Eulogios επαρχος (IX p. 66, col. 2). ܐܦܪܟܐ ἔπαρχος (IX p. 72 col. 1).
ܐܦܪܟܝܐ ἐπαρχία (IX p. 66, col. 2).
ܐܟܠܘܬܝܐ Rubric to 1 Sam. 4. 1 ff. Ἀκολουθία (VIII p. 22 col. 2).
ܐܩܪܘܢ = ܥܩܪܘܢ 1 Sam. 6. 17 τῆς Ἀκκαρων Ekron (VIII p. 26, col 3).
ܐܪܓܒ 1 Sam. 6. 8 11 εργαβ, Βερεχθαν (VIII p. 24, cols. 2 4).

ܘܐܪܡܘܓܢܝܣ 2 Tim. 1. 15 καὶ Ἑρμογένης (VIII p. 172, col. 3).

ܐܪܡܝܣ Jeremiah (VIII p. 196, col. 2).

ܐܪܡܬܝ ܨܘܦܝܡ 1 Sam. 1. 1 Αρμαθαιμ Σειφα Ἀριμαθαια? (VIII p. 32, col. 4).

ܐܪܝܣܛܪܟܘܣ Col. 4. 10. Αρισταρχος (VIII p. 164 col. 2). Philemon 24 (VIII p. 178 col. 4).

ܐܪܟܠܐܘܣ = ܐܪܟܝܠܐܘܣ Matt. 2. 22. Ἀρχέλαος (VIII p. 40 col. 2).

ܐܪܥܐ ܠܬܚܬ Martyrs κατωτερω (IX p. 21, col. 2). Acts 20. 9. κατω (VIII p. 86, col. 3).

ܕܐܝܫܝ Rom. 15. 12. τοῦ Ἰεσσαί (VIII p. 114, col. 1).

ܐܝܫܥܝܐܣ idem Ἡσαΐας idem).

ܐܪܣ ܐܬܐܪܣܬ · ܐܬܐܪܘܣܬ Matt. 1. 18 μνηστευθείσης (VIII p. 36, col. 1).

ܐܬܐ ܠܡܐܬܝܐܢ 2 Tim. 3. 7 ἐλθεῖν (VIII p. 174, col. 2, p. 200, col. 2).

ܐܬܠܝܛܐ 2 Tim. 2. 5 ἀθλητής (VIII p. 198 col. 3). ܐܬܠܝܛ ✠

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ܡܢ ܒܪܘܝܐ Acts 20. 4 Βεροιαῖος (VIII p. 86, col. 1).

ܒܘܢ ܒܘܢܐ Job 6. 30. συνεσις (VIII p. 28 col. 3).

ܒܘܡܘܣܝܗܘܢ Deut. 7. 5. τους βωμοὺς αὐτῶν (VIII p. 12 col. 4).

ܒܘܓܝܐ Eulogios lamp (IX p. 57, col. 1).

ܒܝܐ Martyrs Βια (IX p. 18, col. 2).

ܒܠܡܝܢ Martyrs βλεμμύων (IX p. 27 col. 2). ܒܠܡܝܐܢ idem (IX p. 29 col. 2).

ܒܠܝܐܪ 2 Cor. 6. 15. Βελίαρ (VIII p. 140, col. 4).

ܒܣܪ ܒܐܘܪܚ ܒܣܪܐ Rom. 8. 12. κατὰ σάρκα (VIII p. 110, col. 2).

ܒܥܐ ܒܥܝܢ 1 Cor. 14 35. *θέλουσι fem* (VIII p. 126. col. 4) ܒܥܘܬܐ Acts 25. 20 *ζήτησιν* (VIII p. 94, col. 1).

ܒܩܪ ܒܩܪܬܐ Lev. 7 13. *τὰ βουκόλια* (VIII p. 14, col. 4).

ܒܪ ܕܒܪܘ Rom. 8. 15. *υἱοθεσίας* (VIII p. 110, col. 3).

ܒܢܝ Gal. 4. 19. *τεκνα μου* (VIII p. 150, col. 2).

ܕܒܪܢܒܗ Co. 4. 10. *Βαρναβα gen.* (VIII p. 164, col. 2).

ܒܪܐ ܐܒܪܐ 2 Cor. 2. 5. *επιβαρῶ* (VIII p. 136, col. 3).

ܕܒܪܐ ܚܠܝܢ 2 Cor. 5. 4. *βαρούμενοι* (VIII p. 138. col. 2).

ܒܣܠ ܒܣܝܠ Eulogios *ἑψητόν* (IX p. 68, col. 1).

ܒܬܘܠ ܒܬܘܠܬܐ = ܒܬܘܠܬܐ virgins? (VIII p. 192, col. 3).

ܒܬܪ ܕܒܬܪܗ Acts 25. 27. *τὰς κατ' αὐτοῦ (αἰτίας)* (VIII p. 94, col. 4).

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ܓܝܘܣ 1 Cor. 1. 14 *Γάϊος* (VIII p. 116, col. 4).

ܓܒ ܓܒ *παρα* beside (cf. جنب Arab. side (IX p. 83, col. 1).

ܓܒܟܘܢ Martyrs *παρ' ὑμῖν* (IX p. 50, col. 1).

ܓܒܗ 1 Sam. 6. 14. *παρ' αὐτῇ* (VIII p. 26, col. 1).

ܡܢ ܓܒܗ Martyrs *ἐξ αὐτοῦ* (IX p. 20, col. 2).

ܓܘܒ ܕܢܬܠ ܐܓܘܒܐ Acts 19. 40. *ἀποδοῦναι λογον* (VIII p. 84, col. 4).

ܓܘܙ ܓܙܘ = ܓܐܙܘ Martyrs *περάσαντες* transeuntes (IX
Arab. جوز p. 27, col. 2).

ܒܓܬܪܒܝ Martyrs *εἰς Γεθραββί* in Gethrabbi (IX p. 5. col. 1).

ܓܠܘܣܩܘܡܣܐ = ܓܠܘܣܩܘܡܣܐ John 13. 29. *γλωσσόκομοι* (VIII p. 80, col. 4).

ܓܣܪܬܐ ✠ Acts 27 17 *Σύρτιν* (VIII p. 100, col. 2).

ܓܦ — ܥܠ ܓܦ = ܥܠ ܓܦ Martyrs πλησίον (IX p. 53, col. 2). ܘܓܦ ܝܬܗ Acts 20. 10. καὶ συμπεριλαβὼν (αὐτὸν) (VIII p. 86, col. 3).

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ܕܒܪ — ܕܘܒܪܝܐ Deut 7 20. τὰς σφηκίας (VIII p. 16, col. 2). ܕܘܒܪܗܘܢ = ܕܒܪܗܘܢ Martyrs ἡ διαγωγὴ αὐτῶν discipline (IX p. 3 col. 1).

ܕܓܠ — ܡܕܓܠ deceive (VIII p. 190 col. 2).

ܕܘܠܐܣ Dulas Δουλᾶς (IX p. 51, col. 1).

ܕܘܢ — ܡܕܝܢܬܐ = ܡܕܝܢܬܐ (VIII p. 190 cols. 3. 4).

ܕܘܪ — ܐܬܕܘܪ go about (VIII p. 194, col. 2).

ܕܝܐܩܪܝܣܝܣ Martyrs διακρίσεις (IX p. 21 col. 2).

ܕܡܝܛܪܝܘܣ ܕܡܝܛܪܝܘܣ Acts 19. 38 Δημήτριος (VIII p. 84 col. 3).

ܕܡܐܣ Col 4 14 Δημᾶς (VIII p. 164, col. 4).

ܕܟܪ — ܕܟܪ remembering *sing.* (VIII p. 200, col. 3). ܕܟܪܝܢ remembering *plur.* (VIII p. 200, col. 1). ܬܕܟܪ Deut. 7 18. μνησθήσῃ (VIII p. 16, col. 2). ܐܕܟܪ Ps. 131 1. Μνήσθητι (VIII p. 78, col. 1).

ܕܪ — ܕܪܘܡܐ Martyrs ὁ νότος Austro (IX p. 28, col. 2).

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ܗܘܐ — ܗܘܝܢ 1 Sam 2. 22 αἵτινες ἦσαν (VIII p. 20, col. 2). ܗܘܝܢ Martyrs idem (IX p. 4, col. 1). ܗܘܝ ܐܙܠܝܢ 1 Sam. 6 12 ἐπορεύοντο (VIII p. 24, col. 4). ܗܘܝ ܠܐܝܢ 1 Sam. 6. 12 καὶ ἐκοπίων (VIII p. 24, col. 4).

ܐܘܠܘܓܝ Eulogios Εὐλόγιε *vocative* (IX p. 77, col. 2).

ܗܘܠܘܣ 1 Cor. 15. 29. ὅλως (VIII p. 130, col. 2). ܗܘܢܛܘܣ Eulogios ὄντως (IX p. 69, col. 2).

ܗܘܣܘܦܘܣ Heb. 9. 19. καὶ ὑσσώπου (VIII p. 184, col. 4).

ܒܗܝܕܐ Matt 21. 24, 27 ἐν ποίᾳ (VIII p. 42, cols. 1, 3).

ܗܠܝܟܝܢ Gal 6. 11 πηλίκοις (VIII p. 154, col. 4).

ܗܦܟ ܗܦܟܢܢ Eph. 2. 3 ἀνεστράφημεν (VIII p. 156, col. 3).

ܗܠܡܢܐ Martyrs τὸν λιμένα (IX p. 8, col. 1).

ܗܘܡܘܬܐ = ܐܡܘܬܐ Job 6. 2 ὁμοθυμαδόν (VIII p. 18, col. 1).

ܗܢܐ ܗܢܝܘܬܐ Eulogios τὰ πρὸς σωτηρίαν (IX p. 58, col. 1). ܗܢܝܘܬܐ Martyrs ὠφελείας gen. (IX p. 2, col. 2, cf. ܐܗܢܝܘܬܐ (IX p. 26, col. 2). ܐܗܢܝ Cod. ܐܗܢܝܬ Aphel profited (VIII p. 198, col. 2).

ܗܦܛܝܐ Eulogios τῆς ὑπατείας (IX p. 67, col. 1).

ܗܦܣܛܝܘܣ Eulogios Hephstios (IX p. 76, col. 1).

ܗܦܟ ܗܘܦܟܝ Gal. 1. 13 τὴν ἐμὴν ἀναστροφήν (VIII p. 146, col. 1).

ܗܦܪܟܝܐ Acts 25. 1. τῇ ἐπαρχείᾳ (VIII p. 90, col. 2).

ܗܙܝܢܐ arms (VIII p. 190, col. 1).

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ܙܘܝ ܙܘܝܐ Acts 26. 26. ἐν γωνίᾳ (VIII p. 96, col. 2).

ܙܘܥ ܕܠܐ ܙܝܥܝܢ Deut. 6. 8. ἀσάλευτον (VIII p. 8, col. 4).

ܙܚܪ ܙܚܘܪܝܬܐ Mark 15. 17 πορφύραν (VIII p. 76, col. 4).

ܙܝܢ ܙܝܢܐ 2 Cor. 6. 7. διὰ τῶν ὅπλων (VIII p. 140, col. 3).

ܙܟܐ ܠܗܠܝܢ ✠ ܕܙܟܘ 2 Peter 1. 1 τοῖς λαχοῦσιν (VIII p. 186, col. 1).

ܙܘܥ ܙܘܥ Acts 19. 36. ἀναντιρρήτων (VIII p. 84, col. 3).

ܙܪܥ ܙܪܥܘܢܐ 1 Cor. 15. 37, 38. σπερμάτων (VIII pp. 130, col. 4; 132, col. 1).

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ܚܕܪ ܘܚܕܪܝܗ̇ Rom 15. 19. καὶ κύκλῳ (VIII p. 114, col 1).

ܚܕܩ ܚܕܩܬܝ Job 6. 30. Arab. ... ὁ λάρυγξ μου VIII p. 28, col 3).

ܚܕܐ ܚܕܐ 2 Cor 2. 3. χαίρειν VIII p. 136, col. 2).

ܘܚܕܘܬܐ and rejoicings (VIII p. 194, col. 3). ܡܚܕܝܢܐ joyful idem

ܚܘܐ ܚܘܝܐ Ex 4 17 εἰς ὄφιν VIII p 2, col 1).

ܚܘܒ ܚܝܒܐ Acts 25. 15 καταδίκην (VIII p. 92 col 3).

ܢܬܚܝܒ Acts 19. 40. ἐγκαλεῖσθαι (VIII p. 84 col. 4). ܠܚܘܒܐ 2 Cor. 7. 3. πρὸς κατάκρισιν (VIII p. 142, col. 2) ܕܚܝܒ Gal. 5. 3 ὅτι ὀφειλέτης (VIII p. 152 col. 2)

ܚܘܣ ܕܟܕ ܚܐܣ 2 Cor. 1 23. ὅτι φειδόμενος (VIII p. 136, col. .).

ܚܘܦܢܝ 1 Sam 4. 4. Ὀφνεὶ (VIII p. 22, col. 4).

ܚܙܐ ܒܡܚܙܝܬ 1 Cor. 13 12. δι' ἐσόπτρου (VIII p. 122, col. 3).

ܚܘܪ ܠܚܘܪܐ Martyrs εἰς τὸ ἄχρωμα (IX p 4. col 2).

ܚܝܐ ܕܡܚܝܐ Rom 4. 17 τοῦ ζωοποιοῦντος (VIII p. 102. col. 1). ܘܢܚܘܢ 2 Cor 7 3 καὶ συζῆν (VIII p 142, col 3).

ܚܝܠ ܚܝܠܬܢܐ Job 6 23 δυναστῶν (VIII p 28, col. 2).

ܚܠܡ ܒܚܠܡܐ Job 7 14 ἐνυπνίοις (VIII p. 30. col 3)

ܚܠܩܢܐ 1 Sam. 1. 1. Ἑλκανά (VIII p. 32, col 4).

ܚܠܨ ܚܠܨܝ Cant 5. 3 tunica mea (VIII p. 194 col 4).

ܚܠܛ ܠܚܠܛܐ Eph. 4 14. πρὸς τὴν μεθοδείαν (VIII p. 158, col. 1).

ܚܠܨ ܚܠܨ stripped ܢܚܠܨܘܢ strip inuper. (VIII p 198, col 3).

ܚܙܘܐ ܒܚܙܘܐ 2 Cor. 5 7. διὰ εἴδους (VIII p. 138, col 3).

ܚܒܫ ܒܚܒܫܝܢ 2 Cor. 6. 4. *ἐν ἀνάγκαις* (VIII p. 140, col. 1)
ܩܪܒ ܟܩܪܒܘܬܐ as fighting (VIII p. 198, col. 2).
ܚܪܪ ܒܚܐܪܘܬܐ Gal. 5. 1. *Τῇ ἐλευθερίᾳ* (VIII p. 152, col. 1).
ܕܚܪܘܬܗ ܕܚܐܪܘܬܗ of his liberty (VIII p. 200, col. 4).
ܚܪܐ ܡܬܚܪܐ ܐܢܬ Jer. 12. 5. *παρασκευάσῃ* (VIII p. 34, col. 3).
ܚܫܠ ܡܫܥܘܠܐ = ܒܫܥܘܠܐ Acts 27. 18. *χειμῶν* (VIII p. 100, col. 2).

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ܛܟܐ ܛܟܐ Philemon 15. *τάχα* (VIII p. 178, col. 2).
ܛܠܡ ܛܠܘܡܐ Eulogios *ἄδικος* (IX p. 78, col. 2).
ܘܛܝܡܬܐܘܣ Acts 20. 4. *καὶ Τιμόθεος* (VIII p. 86, col. 1). ܛܝܡܬܐܘܣ 1 Thess. 1. 1. (VIII p. 166, col. 2) 2 Thess. 1. 1. idem (VIII p. 168, col. 3). ܠܛܝܡܬܐܘܣ Ph. 2. 19. idem *Τιμόθεον* (VIII p. 163, col. 2).
ܛܒܥ ܛܒܥ · ܐܛܒܥ Acts 20. 9. submersus est *κατενεχθεὶς* (VIII p. 86, col. 3).
ܛܦܐ ܛܦܐ Martyrs *ῥανίς* guttula (IX p. 39, col. 2).
ܛܦܚ ܛܦܚܝܢܐ Clappings of hands (VIII p. 194, col. 3).
ܣܚܪ ܣܚܪ Lev. 8. 24. *κύκλῳ* (VIII p. 4, col. 2). ܘܐܣܚܪܗ Matt. 21. 33. *καὶ περιέθηκεν* (VIII p. 44, col. 2). ܡܣܚܪܝܢ Matt. 23. 15. *περιάγετε* (VIII p. 48, col. 4). Gal. 1. 6. *μετατίθεσθε* (VIII p. 144, col. 3).

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ܝܒܠ ܐܘܒܠܘ 1 Sam. 6. 7. *ἀπαγάγετε* (VIII p. 24, col. 2).
ܝܕ ܒܐܝܕܝܢ 1 Cor. 4. 12. *ταῖς ἰδίαις χερσὶν (ἡμῶν)* (VIII p. 120, col. 3). ܐܝܕܝܢ Eulogios *τῶν χειρῶν* (IX p. 63, col. 2).

ܝܕܥ ܐܝܕܥܬܘܢ Matt. 27. 65 οἴδατε (VIII p. 66, col. 1). ܡܬܚܙܝܢ Martyrs θεωροῦντο conspiciant (IX p. 29, col. 1).

ܝܗܒ ܘܐܝܗܒ Matt. 26. 26 καὶ δοὺς (VIII p. 56, col. 2). ܘܐܝܗܒܘ ܫܪܫܝܗܘܢ Jer. 12. 2 καὶ ἐριζώθησαν (VIII p. 34, col. 1).

ܡܬܝܗܒܝܢ corrige ܡܬܝܗܒܝܢ 2 Cor. 5. 6. ἐνδημοῦντες (VIII p. 138, col. 2). ܡܬܝܗܒܝܢ 2 Cor. 5. 9. ἐκδημοῦντες (VIII p. 138, col. 3).

ܝܘܣܛܝܢܝܢܘܣ = ܝܘܣܛܝܢܝܐܢܘܣ Ἰουστινιανός Justinian (IX p. 76, col. 1).

ܝܡܐ ܝܡܐ = ܐܝܡܐ ܝܡܐ Job 7. 12. θάλασσα (VIII p. 30, col. 2).

ܠܝܥܩܘܒܘܣ = ܠܝܥܩܘܒܘܣ 1 Cor. 14. 7 Ἰακώβῳ (VIII p. 128, col. 3). ܝܥܩܘܒܘܣ Gal. 1. 19 Ἰάκωβον (VIII p. 146, col. 3).

ܝܩܢ ܘܐܬܝܩܢܘܢ Arab. يقن Rom. 4. 21 καὶ πληροφορηθεὶς (VIII p. 102, col. 2). ܝܩܝܢܬ Eulogios ἐγνώρισα (IX p. 71, col. 2).

ܝܩܪ ܝܩܪܘܬܐ Gal. 6. 2. τα βαρη (VIII p. 154, col. 2). ܐܝܩܪܬܐ honoured *fem* (VIII p. 194 col. 2). ܕܝܩܪܦܘܠܝܣ Col. 4. 13 των εν Ἱεραπολει (VIII p. 164 col. 4).

ܝܪܡܐܝܠ 1 Sam. 1. 1 Ιερεμεηλ (VIII p. 32, col. 4).

ܝܪܬ ܝܪܬܘܬܗ ܒܢܝ Rom. 8. 17 κληρονομο ܝܪܬܘܢ idem (VIII p. 110, col. 3).

ܝܫܢ ܕܡܝܟܬܐ = ܕܡܟܬܐ sleep (VIII p. 200, col. 4)

ܝܬܪܘ Exod. 4. 18. Ἰοθορ (VIII p. 2, col. 1).

ܝܫܪ ܘܒܝܫܪܘܬ Eph. 4. 24. καὶ ὁσιότητι (VIII p. 158, col. 4).

ܝܬܪ ܡܝܬܪܘܬܐ Eulogios ἀρετὰς (IX p 59 col. 1). ܡܝܬܪܘܬܐ = ܡܝܬܪܘܬܐ τὴν ἀρετὴν (IX p 62 col. 1). ܡܝܬܪ 1 Cor. 15 41 διαφέρει VIII p. 132 col. 2)

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ܟܣܐ ܟܘܣܘܣܟܘܢ Job 6. 26. ὁ ἔλεγχος ὑμῶν (VIII p. 28 col 2).

ܟܠܘܡ ܟܠܘܡ Job 6 22 μή τι (VIII p 28 col 2 Job 6 24. εἴ τι (idem). ܟܠܘܡ 1 Cor 14 10. οὐδὲν (VIII p. 124, col 3).

ܟܘܫܝܐ Eulogios Αἰθίοπος (IX p 67, col. 1).

ܘܟܘܪܙܝܢ καὶ ἐν Χωρ. β (IX p. 5, col 1).

ܟܠܘܐܝܣ = ܟܠܐܐ 1 Cor 1 11 Χλόη (VIII p. 116, col 2)

ܟܥܢ ܡܢ ܟܥܢ = ܡܢ ܟܥܢܘ Matt 26. 29. ἀπ' ἄρτι (VIII p. 56, col 3).

ܟܢܥܢܝܐ Deut 7. 1 τὸν Χαναναῖον (VIII p. 12, col 3).

ܟܠܡܘܣܐ = ܟܠܡܘܣܐ Matt 27. 31 τὴν χλαμύδα (VIII p. 63, col. 2). ܟܠܡܘܣ Mark 15. 17 χλαμύδα (VIII p. 76, col 4).

ܟܠ ܡܐܢܝܗ Acts 27. 19 τὰς σκευὰς τοῦ [πλοίου] (VIII p 100, col. 2). ܕܟܠܠ 2 Cor 5. 5 ὁ κατεργασάμενος (VIII p. 138 col. 2).

ܟܝܢܐ ܘܟܝܢܐ ܕܠܐ ܡܬܚܒܠ sic in Cod 2 Tim 1 10. καὶ ἀφθαρσίαν (VIII p 172 col 1). ege fortasse ܟܝܢܐ φύσις (Duensing).

ܟܡܢ ܟܡܝܢ Acts 25 3 ἐνέδραν (VIII p 90, col 3).

ܟܢܫ ܟܢܫܬܐ = ܟܢܫܬܐ Church VIII p 106, col. 2). ܟܘܢܫܐ Acts 19 40. τῆς συστροφῆς (VIII p 84, col 4).

ܟܣܡܛܝܢ παξαμάδια cakes (IX p. 68. col 1).

ܟܦܠ ܟܦܠܝܢ Is. 40 2 διπλᾶ (VIII p. 32, col 2).

ܬܘܪ ܕܬܬܘܪ Eulogios (ἔχομεν) μεῖναι (IX p. 55, col. 1).

ܬܬܫ ܬܬܫܘܫܟܘܢ Cf. Eph. 6. 12 ὑμῖν ἡ πάλη (VIII p. 198, col. 4).

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ܠܐܐ ܘܠܐܝܘ = ܘܠܐܝܢܘ Jer. 12. 5 καὶ ἐκλύουσιν (VIII p. 34, col. 3). ܠܐܝܢܢ 1 Sam. 6. 12 ἐκοπίων (VIII p. 24, col. 4).

ܠܗܝ = ܠܐܝ ܠܐܘܝܢ 2 Cor. 6. 5 ἐν κόποις (VIII p. 140, col. 1).

ܠܚܢ ܕܠܚܢܘܬܐ Eph. 1. 19 τοῦ κράτους (VIII p. 156, col. 1).

ܠܗܒ ܫܠܗܒܝܬܐ = ܫܠܗܒܝܬܐ Martyrs φλόξ (IX p. 5, col. 2).

ܠܘܩܣ Col. 4. 14 Λουκᾶς (VIII p. 164, col. 4).

ܠܟܫ = ܟܬܬ ܘܠܟܫܘܢ Micah 4. 3 καὶ κατακόψουσιν (VIII p. 2, col. 4).

ܠܚܫ ܠܚܘܫܝܢ whispering (VIII p. 200, col. 3).

ܘܠܘܝܐ 1 Sam. 6. 15 καὶ οἱ Λευεῖται (VIII p. 26, col. 1).

ܠܘܝ Acts 19. 38 ... (VIII p. 84, col. 3).

ܕܠܘܩܝܐ Acts 27. 5 τῆς Λυκίας (VIII p. 98, col. 1).

ܠܚܡ ܡܠܚܡܐ Cant. 5. 3 μολύνω (VIII p. 194, col. 4). ܡܠܚܡܢ idem (VIII p. 196, col. 2).

ܠܘܚܝܬܐ Luhith (VIII p. 192, col. 3).

ܠܡܐܢܐ Acts 27. 12 λιμήν (VIII p. 98, col. 4). ܠܡܐܢܝܐ Acts 27. 8 Λιμένας (VIII p. 98, col. 2).

ܠܣܛ ܡܠܣܛܣ Eulogios θηρίον (IX p. 67, col. 2).

ܠܡܐ ܡܠܡܐ Martyrs ἐρρωμένους (IX p. 6, col. 2).

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ܡܐܐ ܡܐܬܐ = 100 (VIII p. 190, col 2). ܡܐܬܐ idem (VIII p. 192, col 1).

ܡܚܐ ܒܡܚܘܬܐ 2 Cor 6. 5. ἐν πληγαῖς (VIII p 140, col 1).

ܡܛܢܘܝܐ Eulogios μετάνοια (IX p 18, cols. 1, 2).

ܠܡܛܝܠܝܢܐ Cod. ܠܡܛܘܠܝܢܐ Acts 20. 14. εἰς Μιτυλήνην (VIII p. 86, col 4).

ܘܡܠܢܐ and ink καὶ μέλαν (VIII p. 192, col. 4).

ܠܡܘܪܐ Acts 27 5 Μύρρα (VIII p. 98, col 1).

ܡܝܟܐܘܣ Rubric to Micah 4. Μιχαίου (VIII p 2, col. 3).

ܡܟܟ ܘܡܟܟܝܗ Eulogius καὶ ἐταπείνωσεν (IX p. 81 col 2).

ܡܠܐ ܡܢ ܡܠܘܐܐ Job 7 5. ἀπὸ ἰχῶρος (VIII p. 30, col 1). ܐܬܡܠܝܢ Acts 24. 27 πληρωθείσης (VIII p. 90, col. 1). ܘܡܘܠܝܐ, 1 Thess. 1 5. καὶ πληροφορίᾳ (VIII p. 166, col 3). ܡܬܠܡܘ Jer 12. 6. ἐπισυνήχθησαν (VIII p 34, col 3).

ܡܫܠ ܘܡܫܡܠܝܢ et perfectus καὶ τέλειος (IX p 21, col 2).

ܡܠܠ ܡܠܬܐ word (VIII p 192 col 1, p. 200, col. 2). ܡ̈ܠܐ Deut. 6. 6. words (VIII p 8, col 4 p 192, col. 2).

ܕܡܠܟܝܙܕܩ Heb. 7 15. Μελχισέδεκ (VIII p. 182, col 1).

ܡܡܘܢܐ ܡܐܡܘܢܐ Matt. 6. 24 μαμωνᾷ (VIII p. 200, col. 1).

ܡܢ ܡܢܟ than thou (VIII p. 190, col. 1).

ܠܡܘܢ 1 Sam. 6 5 ὅπως (VIII p. 24 col 1).

ܡܣܐ ܡܣܐܬܐ Mark 1. 27. τοῖς ἀκαθάρτοις (VIII p. 70. col 4).

ܡܪܐ ܡܪܝܢܢ 2 Cor 1. 24 κυριεύομεν (VIII p 136, col 1). ܘܡܪܘܬܐ Eph 1. 21 καὶ κυριότητος (VIII p. 156, col 1).

ܡܪܛܘܪܐ μαρτυρες (IX p 8, col 2).

ܡܪܩ ܐܡܪܩܘ Eph 4 19. ἀπηλγηκότες (VIII p. 158 col 2).

ܡܫܚ ܡܫܚܐ Lev. 8. 26. ἐξ ἐλαίου (VIII p. 4, col. 3).

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ܢܘܛܝܐ Martyrs τοὺς ναύτας (IX p. 30, col 1).

ܢܐܘܣܝܢ Martyrs ναοί (IX p. 38, col 1).

ܢܒܐ ܡܬܢܒܝܢ̈ *fem pl* Acts 21. 9. προφητεύουσαι (VIII p. 88, col. 3).

ܢܛܠ ܐܬܛܥܢ = ܐܬܛܥܢ ✠ 2 Tim 2. 3. συνκακοπάθησον (VIII p. 172, col. 4).

ܢܒܥ ܡܒܘ̈ܥܝܐ Martyrs πηγαί (IX p. 13 col. 1).

ܢܓܠ ܠܡܓܠ̈ܝܢ Micah 4 3. εἰς δρέπανα (VIII p. 2, col 4).

ܢܕ ܢܕܘܕ Deut. 7 26. προσοχθίσματι (VIII p. 18, col 1).

ܢܘܡ ܐܢܡܬ Eulogios ἐκάθευδον (IX p. 73, col 2).

ܢܘܩܪܛܝܣ Martyrs Ναυκράτης (IX p. 53, col. 2).

ܢܙܘܪܝ — ܢܙܘܪܐܝ Matt. 2. 23. ὅτι Ναζωραῖος (VIII p. 40, col 2).

ܢܚܬ ܢܚܬܬ goes down (VIII p. 198, col. 3 ܐܚܬܬ ✠ Rom 10 6. καταγαγεῖν (VIII p. 112 col 4).

ܠܢܣܘܣ Acts 27 26. εἰς νῆσον (VIII p. 100, col. 4).

ܢܟܣ ܠܢܟܣܬܐ Jer. 12. 3. εἰς σφαγήν (VIII p. 34. col. 2). ܕܢܟܣܬܗ Heb. 9 26. τῆς θυσίας αὐτοῦ (VIII p. 76, col. 3).

ܢܟܪ ܡܛܠ ܠܐܢܟܪܘܬܗܘܢ Eph. 4. 18. ἄγνοιαν αὐτῶν (VIII p. 158, col. 2). ܠܐܫܬܘܕܥܘܬܐ 2 Tim 3. 7 εἰς ἐπίγνωσιν (VIII p. 174, col. 2).

ܢܣܒ ܬܣܒܘܢ take (VIII p. 192 col 4).

ܢܥܢܥܐ = ܢܥܢܥܐ Matt 23. 23. ἡδύοσμος (VIII p. 50, col. 3).

ܢܦܠ ܢܦܠ Acts 27 21. Ἔδει (VIII p. 100, col. 3).

ܢܦܩ ܠܡܦܩܘܢ Acts 25. 4. ἐκπορεύεσθαι VIII p. 90, col. 3). ܐܦܩܘ Eulogios προῆλθον (IX p. 70, col. 2). ܒܡܦܩܢܝܐ Prov 1. 20. ἐν ἐξόδοις (VIII p. 26, col. 4)

ܢܫ̈ܝܐ = ܐܢܫ̈ܐ Eph. 5. 22, 24. Αἱ γυναίκες (VIII p. 160, col. 4

ܟܘܢܘܦܐ Matt. 23. 24. κωνωπα (VIII p. 50 col 4).

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ܣܒܩ ܫܒܩܬܢܝ ܣܒܩܬܢܝ Matt. 27 46. σαβαχθανεί (VIII p. 64, col. 4).

ܣܒܪ ܡܣܒܪ Phil 2. 19, 23. Ἐλπίζω (VIII p 162, cols. 2, 4).

ܣܓܝ ܣܓܝܐܢ Eulogios πολλὰ (IX p 63. col. 2

ܣܕܪ ܣܕܪܐ = ܣܕܘܪܐ 1 Sam. 4 2. ἐν τῇ παρατάξει (VIII p. 22, col. 3).

ܣܘܦ ܕܣܐܦ Job 6. 15 εκλείπων (VIII p. 18, col. 4).

ܐܣܛܦܢܐ 1 Cor 16. 17. Στεφανὰ (VIII p. 134, col. 1,

ܣܝܠܘܐܢܘܣ 1 Thess. 1 1 Σιλουανος (VIII p. 166 col 2).

ܣܝܠܘܢܘܣ 2 Thess. 1. 1. (VIII p. 168, col. 3).

ܦܣܘܐܝܣ Martyrs Psoes Ψοης (IX p. 20, col. 1).

ܣܒܢ ܣܒܢ Martyrs sibennio = (intextus palmarum hastalis, ἀπὸ σιβυνίου palm fibre (IX p. 17, col 2)

ܣܦܣ ܣܦܣܝܪܝܗܘܢ Micah 4. 3. τὰς ῥομφαίας (VIII p. 2. col 4).

ܣܦܩ ܣܦܩܘ 2 Cor 7. 2. Χωρήσατε (VIII p. 142, col. 2).

ܣܘܪܛܝܣ Acts 27 17. Συρτιν (VIII p 100 col 2).

ܣܒܪܐ ܣܒܪܐܢܬܘܢ Matt 24. 44 δοκεῖτε (VIII p. 52, col. 2).

ܣܟܠ ܣ̈ܟܠܘܬܐ Mark 2. 7 ἁμαρτιας (VIII p 72 col. 3).

ܣܟܪ ܣܟܘܪ ܦܘܡܟ Mark 1 25. φιμωθητι (VIII p. 70, col. 3).

ܣܟܪܘܢ ✠ Acts 27 17. ἐνεφραξαν (for βοηθείαις ἐχρῶντο).

ܣܠܠ ܘܣܠܝܠ Joel 2. 14. και σπονδὴν (VIII p. 2, col. 3).

ܡܣܬܠܠ ܐܢܐ Phil. 2. 17 σπενδομαι (VIII p. 162 col 2).

ܣܢܐ ܕܣܢܐ ܠܐܚܘܗ 1 Joh 2 11 ὁ μισῶν (VIII p. 200, col. 4).

ܣܦܕ ܘܒܡܣܦܕܐ Joel 2. 12. καὶ ἐν κοπετῷ (VIII p. 2, col. 2).

ܣܦܪ ܣܦܪܗ Joel 2. 17 τῆς κρηπῖδος (αὐτοῦ) (VIII p. 8 col 1).
ܣܦܪܐ Heb. 9. 19. τὸ βιβλίον (VIII p. 184, col. 4).
ܐܣܩܘܛܝܢ scutum (VIII p. 196, col. 3).
ܣܪܘܚ ܣܪܘܚܝܢ Deut. 7. 2 ἀφανισμῷ (VIII p. 12, col. 3).
ܕܣܪܩܝܢ, ܕܣܪܩܝܐܝܢ Martyrs Σαρακηνῶν of the Saracens (IX p. 4, col. 1). ܣܪܩܝܐ Saracen Ἰσμαηλίτης (IX p. 10, col. 1).

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ܥܒܕ ܐܬܥܒܕ 2 Tim. 3. 11 εγενετο (VIII p. 174, col. 3). ܡܫܬܥܒܕܝܢ obedient (VIII p. 200, col. 2). ܥܒܕ Acts 25. 6. Διατρίψας (VIII p. 90, col. 3). ܘܥܒܕܢ Acts 21. 7 ἐμείναμεν (VIII p. 88, col. 2).
ܥܒܪ ܡܥܒܪܬܐ Acts 27. 5 τό τε πέλαγος (διάβασις (VIII p. 98, col.)
ܥܕܪ Cf Lectionary Joh 15. 20, 16. 4.
ܥܗܕ ܥܗܕܝܢ Joh 16. 20. μνημονεύετε (VIII p. 82, col. 1).
ܥܘܒܕܝܢܘܣ Obedianos Ὀβεδιανος (IX pp. 47, 49, col. 2).
ܥܘܠ ܥܘܠܐ Titus 2. 14. ἀνομίας (VIII p. 38, col. 1).
ܕܥܟܒܪܝܟܘܢ 1 Sam. 6. 5. τῶν μυῶν ὑμῶν (VIII p. 24, col. 1).
ܥܝܩ ܐܬܥܝܩ Eulogios ἐλυπηθη (IX p. 59, col. 1).
ܕܥܙܐ 1 Sam. 6. 17. τῆς Γάζης (VIII p. 26, col. 3).
ܥܠܐ ܘܥܠܝܢܐ Deut. 7. 8 βεβαιῶν (VIII p. 14, col. 1).
ܠܥܟܘ Acts 21. 7 εἰς Πτολεμαΐδα (VIII p. 88, col. 2).
ܥܠ ܥܠܘܢ = ܥܠܬܐ 1 Sam. 6. 15 ὁλοκαυτώσεις (VIII p. 26, col. 2).
ܥܠܝ ܥܠܝ Eulogios ὑπὲρ ἐμοῦ (IX p. 80, col. 1). Philemon 18 εμοι (VIII p. 178, col. 2).
ܥܡܠ ܥܡ ܥܡܠܬܗ 2 Cor. 1. 24. συνεργοί (VIII p. 136, col. 1). ܥܡܠܬܐ Eph. 1. 19. τὴν ἐνεργειαν (VIII p. 156,

col 1). ܡܫܚܝܬ treat with = smear (VIII p. 200, col 2). ܐܬܩܢܘ ܐܬܩܝܢܘ prepare (VIII p. 200, col. 2).

ܢܝܚܐ ܕܢܝܚܘ Gal 6. 1 *πραΰτητος* (VIII p. 154, col 2).
ܢܝܚܘ Titus 3. 2 *πραΰτητα* (VIII p. 176. col 4).

ܢܟܠ ܢܟܠܐ Acts 20. 3 *ἐπιβουλῆ* (VIII p. 86 col 1).
ܒܢܟܠܘ Eph 4. 19 *ἐν πλεονεξίᾳ* VIII p. 158, col. 3).

ܒܛܠ ܠܒܛܠܘܬܗ Heb 9. 26 *εἰς ἀθέτησιν* (VIII p. 76, col. 3).

ܩܛܪ ܩܛܝܪܐ Heb. 9. 23 *Ἀνάγκη* VIII p. 76, col. 1).
ܒܩܛܝܪܐ Philemon 4 *κατὰ ἀνάγκην* (VIII p. 178 col 1). ܐܬܩܛܪܬ Martyrs *ἠναγκάσθην* (IX p. 30 col. 2).

ܥܪܛܠ ܘܥܪܛܠܝܐ Job 1 21 *καὶ γυμνός* (VIII p. 200, col. 1).

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ܘܦܘܪܛܝܘܣ Eulogios *καὶ Πόρτιος* (IX p. 76, col. 1).
ܦܘܪܩܝܘܣ Acts 24. 27 *Πόρκιον* VIII p. 90. col 2).
ܘܦܘܪܛܘܢܛܘܣ 1 Cor. 16 17. *καὶ Φορτουνάτου* (VIII p. 134 col 1).

ܦܛܪ ܦܛܪܝܩܝܘܣ Eulogios *πατρίκιος* patrician (IX p. 77, col. 1, p. 70, col. 1 *bis*).

ܘܦܘܝܣܐ 1 Co. 14 3 *καὶ παραμυθίαν* (VIII p. 122 col 4)
ܦܝܠܝܟܣ Acts 24. 27. *ὁ Φῆλιξ* (VIII p. 90, col. 2).
ܦܘܢܝܩܐ Acts 27 12 *Φοίνικα* (VIII p. 98, col 4).

ܦܝܣ ܐܦܝܣܘܬܐ Martyrs *ἀρέσκειαν* (IX p. 14 col. .).

ܦܝܪܘܣ Acts 20. 4 *Πύρρου* (VIII p. 86, col).
ܦܪܓܘܪܝܐ Col 4. 11 *παρηγορία* (VIII p. 164, col 3).
ܦܡܦܘܠܝܐ Acts 27 5 *Παμφυλίας* (VIII p. 98 col .).

ܒܦܝܠܩܐ εις την φυλακην (VIII p. 190, col. 3). ܠܦܝܠܩܐ (VIII p. 192, col. 1). ܕܦܝܠܩܐ τῆς φυλακῆς (idem col. 3).

ܦܘܓܠܠܘܣ 2 Tim. 1. 15. Φύγελος (VIII p. 172, col. 3).

ܦܝܢܚܣ 1 Sam. 4. 4 Φεινεες Phinehas (VIII p. 32, col. 4).

ܦܘܡ ܦܘܡܗܘܢ edge = mouth of sword) (VIII p. 196, col. 3).

ܦܘܡܟܘܢ Matt. 12. 36. στοματος ὑμῶν (VIII p. 200, col. 3).

ܘܦܡܦܘܠܝܐ Acts 27. 5 και Παμφυλιαν (VIII p. 98, col. 1).

ܦܣܕ ܦܣܕܐ Acts 27. 10 ζημια (VIII p. 98, col. 3).

ܦܣܠ ܦܣܠܘܬܗ 1 Cor. 4. 13 περικαθαρματα (VIII p. 120, col. 4).

ܦܢܝ ܟܕ ܡܦܢܐ Acts 25. 8 ἀπολογουμενου (VIII p. 90, col. 4). ܐܬܪ ܠܡܦܢܝܘ Acts 25. 16 τοπον τε απολογιας (VIII p. 92, col. 4).

ܦܪܣ ܒܦܪܣܝܐ Prov. 1. 20. παρρησίαν (VIII p. 26, col. 4).

ܦܪܫ ܦܪܝܫ ܠܟܠ Phi. 2. 15 ἄμεμπτοι (VIII p. 102, col. 1).

ܦܩܕ ܕܦܩܘܕܝܬܗܘܢ Jer. 11. 23 επισκέψεως (VIII p. 34, col. 1). ܒܦܘܩܕܢܗ in the commandment (VIII p. 192, col. 3). ܦܘܩܕܢܝ 2 Tim. 1. 12. την παραθήκην μου (VIII p. 172, col. 2).

ܦܪ Eulogios : ܒܝܬܪ ܦܪ ܡܢ ܝܘܡܐ much more than a day (IX p. 62, col. 2).

ܐܦܪ Eulogios παρα (IX p. 79, col. 2).

ܦܪܓܡܘܣ Berghamus (VIII p. 190, col. 4).

ܦܪܝܣܟܐ 1 Cor. 16. 19. Πρισκα (VIII p. 134, col. 2).

ܦܪܚ ܦܪܚܝܢ soaring (VIII p. 196, col. 3).

ܡܢ ܦܪܢ Martyrs ἀπὸ τῆς Φαράν (IX p. 18, col. 2).

ܦܪܢܝܐ Martyrs τῶν οἰκούντων τὴν Φαραν (IX p. 15, col. 2). ܦܪܢܝ idem (IX p. 19, col. 1).

ܦܪܥ ܦܘܪܥܢܗ = ܦܘܪܥܢܗ Rom. 6. 23. τὰ ὀψώνια τῆς (VIII p. 106, col. 4).

ܦܪܥ ܒܦܪܥܐ Martyrs τὸ παράπαν omnino (IX p. 3 col 2). ܒܦܪܥܘܬܐ Gal 1 6. ταχέως (VIII p. 144, col. 3). ܒܦܪܥܐ Phil 2 19 24. idem (VIII p. 162 col. 3, 4). 2 Thess 2 2 (VIII p. 170, col. 4).

ܦܪܫ ܦܪܫܘ = ܦܪܫܘܬܐ Lev 8. 27, 29. ἀφαίρεμα (VIII p. 4 cols. 3, 4). ܡܦܪܫ Martyrs sejunxeris χωρίσῃς (IX p. 8, col 1).

ܦܫܛ ܡܬܦܫܛ Martyrs ἐπεκτείνων praetendit (IX p 5, col 2).

ܦܬ confregit ܦܬܬܐ Joh 13. 26. τὸ ψωμίον (VIII p 80, cols 3, 4).

ܦܬܚ ܦܬܚܝ Cant 5 2. Open (VIII p 194, col. 4).

ܨ

ܨܒܥ ܡܨܒܥ Mark 1 8. βαπτίσει (VIII p. 68, col 4).

ܨܕܩ ܘܨܕܩܬܐ Deut 6 25 καὶ ἐλεημοσύνη (VIII p. 12, col. 2). ܨܕܩܢ Rom. 4. 25 τὴν δικαίωσιν ἡμῶν (VIII p. 102 col. 3). ܡܨܛܕܩܝܢ Gal 5 4. δικαιοῦσθε (VIII p. 152, col. 2).

ܨܘܬ ܨܘܬܬܐ 2 Cor. 7. 5 μάχαι (VIII p. 142, col 3).

ܨܐܕ ܨܐܕܗ Heb. 2. 14 τὸ κράτος (τοῦ) (VIII p 180, col. 3).

ܨܠܐ ܡܨܠܝܢܐ 1 Sam. 2. 22 προσευχόμεναι (VIII p 20. col. 2).

ܨܦܝ ܨܦܝܐ Martyrs πυκνότερον crebrius (IX p. 2 col. 2). ܨܦܝܐܝܬ ἀεὶ semper (IX p. 5 col 3).

ܨܪ ܕܨܪܘܪܗ 1 Sam 6 8. τῆς βασάνου (VIII p. 24, col 2). ܕܨܪܘܪܐ 1 Sam. 6. 17. idem (VIII p. 26, col 2).

ܨܐܐ ܨܐܘܦܝܢ Martyrs κατασκόπους exploratores scouts (IX p 29, col 1). ܡܢ ܨܦܘܢܐ Joel 2 20 τὸν ἀπὸ βορρᾶ (VIII p. 8, col. 2).

ܩ

ܩܒܠ ܠܩܘܒܠܗ Acts 25 19. προς αὐτόν VIII p. 92 co. 4). ܢܩܒܠ Martyrs λημψόμεθα (IX p 33, col 1). ܩܒܠܬܗ 1 Cor 15. 3 παρέλαβον (αὐτον) (VIII p. 128, col 2).

ܩܘܕܪ Codar Κοδαρ (IX p 5 col. 1)

ܠܩܘܒܪܢܝܛܐ Acts 27 11. τῷ κυβερνητῃ (VIII p. 98. co. 3)

ܩܕܡ ܠܩܕܡܘܬܗ 1 Sam 6. 13 εἰς ἀπάντησιν αὐτῆς (VIII p. 26, col. 1).

ܩܘܡ ܩܝܡܬܗܘܢ 1 Cor 15 42 ἡ ἀνάστασις (αυτῶν) (VIII p. 132, col. 2).

ܩܝܓܪ Job 6. 7 καὶ γάρ (VIII p. 18. col 3 p. 198, col 1).

ܩܘܣܛܢܛܝܢܘܦܠܝܣ Eulogios το Βυζάντιον IX p 66, col 1). ܩܘܣܛܢܛܝܢܘܦܘܠܝܣ idem (IX p. 76, col 2).

ܩܘܪܐܝܩܢ Eulogios τῶν χωρικῶν (IX p 77, col 1).

ܒܩܘܪܝܢܬܘܣ 2 Cor 1 1 ἐν Κορίνθῳ (VIII p 134 col 4). ܠܩܘܪܝܢܬܘܣ 2 Cor 1 23. εἰς Κόρινθον (VIII p 136, col. 1). ܩܘܪܝܢܬܝܐ 2 Cor 6 11 Κορίνθιοι (VIII p. 140, col. 3).

ܩܛܝ ܡܪܘܣ Martyrs κατὰ μέρος sigillatim (IX p 50, col 2).

ܣܩܦܐ Acts 27 16. τῆς σκαφης (VIII p. 100, col 1).

ܩܝܢܕܘܢܘܣ Eulogios κινδυνευω (IX p 6, col. 2). ܩܝܢܕܘܢܝܢܢ 1 Cor 15. 30 κινδυνευομεν (VIII p. 130, col. 3).

ܠܩܣܪܝܢ Acts 21. 8. εἰς Καισαρειαν (VIII p. 88, col 2).

ܠܩܦܐ Ga 1 18 Κηφᾶν (VIII p. 146, col. 3).

ܠܩܘܦܪܘܣ Acts 21. 3 την Κύπρον (VIII p. 88, col. 1).

ܩܢܘܡ Rom 15 14 αὐτὸς ἐγω (VIII p. 114, col. 1).

ܩܝܪܘܣ in wax κηρός (VIII p. 200, col 2).

ܩܪܛܝ Eulogios κεράτιον (IX p 61, cols. 1 2).

ܩܠܘܕܐ Acts 27 16. Κλαῦδα (VIII p. 100, col. 1).

ܩܠܘܣܡܐ Martyrs Κλυσμα (IX p. 28, col. 1).

ܩܠܝܐ Martyrs οἴκημα aedicula (IX p. 21 col 2).

ܩܠܡܘܣ calamus pen (VIII p. 192 col. 4).

ܩܠܩ ܩܠܩܘܣ Job 7 5. θυλακας (VIII p. 30, col. 1).

ܩܢܐ ܩܢܐܬܐ Matt 27 18. φθονον (VIII p. 60, col 4). ܐܛܢ Joel 2 18. και ἐζήλωσεν (VIII p. 8 col. 1) ܛܢܢܐ Deut 6 15 ζηλωτής (VIII p. 10, col 2). ܠܡܩܢܝܘ Deut 7 6 περιουσιον (VIII p. 14, col. 1

ܩܢܝܐ Lev 8 26 κανοῦ Pesh. ܓܠܘܣ (VIII p. 4 col. 3).

ܩܢܐ Matt. 27 29. και καλαμον (VIII p. 62, col 2).

ܩܣܛܪܘܢ Martyrs Castrum καστρον (IX pp 31, 48 col. 2).

ܩܪܐ ܢܩܪܐ Martyrs επικαλεσομεθα (IX p 33, col 1).

ܩܪܝܬܐ Eulogios το κτῆμα (IX p 77, col 1).

ܩܪܒ ܕܩܪܒܗܘܢ τῆς στρατείας αὐτῶν of their warfare (VIII p. 190, col. 3).

ܩܪܛܐ Acts 27 7 τὴν Κρητην (VIII p. 98, col. 2).

ܠܩܪܛܐ Acts 27 13 idem (VIII p. 100, col 1).

ܩܪܥ ܡܬܩܪܥܝܢ 1 Cor 4. 11 Arab. قرع Heb. קרע ἀστατοῦμεν (VIII p. 120, col. 3).

ܩܫܛ ܒܩܘܫܬܐ Truly VIII p 196. col. 3, p. 198, col. 1).

ܩܘܫܬܐܝܬ Phil 2. 20. γνησίως (VIII p 162, col. 3).

ܩܫܐ ܩܫܝܐ ܘ Acts 25. 7. βαρέα (VIII p. 90, col. 4). ܩܫܝܘܬܐ Acts 27. 16. μολις VIII p. 100, col. 1).

ܪ

ܪܒ ܪܒܐ Martyrs μεγιλοι (IX p 29, col. 1). ܪܒܝ ܡܕܝܢܬܐ 1 Sam 6. 12 και οι σατραπαι (VIII p 24, col. 4). ܪܒܝ ܡܕܝܢܬܐ 1 Sam 6. 18. σατραπῶν (VIII p. 26, col 3).

ܪܣܣ ܪܣܣ Heb. 9. 21 *ἐράντισεν* (VIII p. 76. col. 1).

ܪܓܙ ܪܘܓܙܗ Eph. 2. 3 *ὀργῆς* (VIII p. 156, col. 3).

ܪܓܠ ܪܓܠܝ Cant. 5. 3 *τοὺς πόδας μου* VIII p. 194, col. 4).

ܪܕܦ ܗܘܘ ܪܕܦܝܢ 1 Cor. 14. *Διώκετε* VIII p. 122 col. 4).

ܪܘܚ ܪܘܚܬܐ *πνεύματα* (VIII p. 98. co. 4).

ܪܚܨ ܗܘܬ ܪܚܝܨ Job 6. 13 *ἐπεποίθειν* (VIII p. 18, co. 4).

ܪܛܢ ܪܛܢܘܢܝܢ Phil. 2. 14 *γογγυσμῶν* cf. Thes. Syr. p. 3895 (VIII p. 162 co. 1).

ܪܫ ܪܫܘ 1 Cor. 15. 24 *ἀρχή* (VIII p. 130, co. 1). Eph. 1. 21 *ἀρχῆς* (VIII p. 156, co. 1).

ܒܪܫܝܬܐ *ἐν τῇ Ῥαιθοῖ* (IX p. 54, co. 1).

ܪܡܫ ܪܡܫܐ Mark 2. 4 *τὴν στέγην* VIII p. 72 col. 1).

ܪܩܥ ܪܩܥܩܥ b. w. Arab. رقع (VIII p. 194 co. 3).

ܪܫܥ ܐܪܥܫܝ Gal. 4. 27 Imperative *ῥῆξον* (VIII p. 150, col. 4). ܪܫܥܘܬܐ Eph. 5. 18 *ἀσωτία* (VIII p. 160, col. 3).

ܪܩܢ ܪܩܢܝܬܐ Job 6. 6. *κενοῖς* (VIII p. 18 col. 2) ܬܬܪܩܢ 1 Cor. 1. 17 *κενωθῇ* (VIII p. 116, col. 4).

ܪܫܥ ܪܫܝܥܝܢ 2 Tim. 3. 4 *προπετεῖς* (VIII p. 174, co. 1).

ܫ

ܫܐܠ ܘܫܐܠܬܝ Job 6. 8. *μου ἡ αἴτησις* (VIII p. 18 col. 3). ܫܐܘܠܝܢ Fulgios *συναδελφοι* beggars (IX p. 55, co. 2 ܕܫܘܐܠܝܢ Acts 25. 19 *ζητήματα* (VIII p. 92, col. 4). ܕܫܐܠܬܐ Acts 25. 26 *τῆς ἀνακρίσεως* (VIII p. 94, col. 4). ܫܐܠܬܐ 1 Sam. 2. 20. *τοῦ χρέους* (VIII p. 20, co. 1). ܫܐܠܬ 1 Sam. 2. 20. *οὗ ἔχρησας* (VIII p. 20, co. 1). ܫܠܡܐ ܫܐܠ 1 Cor. 16. 21 *Ὁ ἀσπασμὸς* (VIII p. 134, col. 2).

ܫܪܟ ܫܪܟܬ Matt. 25 11 αἱ λοιπαί (VIII p. 54, col. 4).

ܫܒܠ ܘܫܒܝܠܝܐ Job 6. 19 ἀτραπούς (VIII p. 28 col. 1). ܫܒܝܠܘܗܝ – ܫܒܠܘܗܝ Mark 1 3 τὰς τρίβους αὐτοῦ (VIII p. 68, col 2).

ܐܫܐܠ Eulogios κελεύεις (IX p. 68, col 2).

ܫܒܥ ܫܒܥܐ Lev. 12 2. ἑπτά (VIII p. 6 col. 2)

ܫܒܩ ܫܘܒܩܐ Heb. 9 22 ἄφεσις (VIII p. 76, col 1).

ܫܒܫ ܒܫܒܘܫܝܐ in haste (VIII p. 192, col. 2). ܒܫܒܘܫܐܝܬ Martyrs παραχρῆμα (IX p. 3., col. 2). ܫܒܫܝܢ Martyrs ramos θαλλούς (IX p 48 col 1). ܫܒܫܝܢ idem (IX p. 26, col 2).

ܫܒܬ ܘܫܒܬܐ Matt 23. 23 καὶ τὸ ἄνηθον (VIII p 50, col 3).

ܫܓܫ ܕܫܓܝܫܝܐ 2 Pet 3. 7 τῶν ἀθέσμων (VIII p 188 col 1).

ܫܕܟ ܫܕܝܟܝܢ Acts 19. 36 κατεσταλμένους (VIII p. 84, col 3). ܒܫܕܝܟܘܬܐ Martyrs silentio ἡσυχίως (IX p. 2, col. 2). ܕܐܫܕܘܟ ἵνα σιωπήσω (IX p. 49, col. 2) ܘܫܕܟܘ idem (IX p. 3 col. 1).

ܫܘܐ ܕܠܐ ܫܘܐ Martyrs τῷ ἀναξίῳ (IX p. 7 col. 2) ܫܘܝܘ Martyrs καταξιωθείς (IX p. 7, col. 2).

ܫܒܘܥ ܫܒܘܥܝܢ Eulogios ἑβδομάδας (IX p. 71 col. 1) ܫܒܘܥܐ ἑβδομάδα (IX p 83, col. 1)

ܫܚܢ ܫܚܢܘܬܐ ܕܒܬܪܗ Job 6. 17 liquefaction, thawing τακείσα θέρμης γενομένης (VIII p 28 col 1).

ܫܠܘܡ 2 Sam. 4 3 Σηλωμ (VIII p. 22, col 3).

ܫܝܠ ܫܝܠܐ Martyrs flood Arab. سيل (IX p 35, col 1).

ܫܝܪ ܫܝܪܬ ܫܝܪܝܐ in the Song of Songs (VIII p. 194, col 4).

ܫܟܒ ܠܡܫܟܒܘܬܝ Job 7 13. τῇ κοίτῃ μου (VIII p. 30, col. 3). ܫܠܗܒܝܬܐ = ܫܠܗܒܝܬܐ Martyrs φλόγα (IX p. 5 col. 2).

ܫܠܡ ܒܫܠܡ Exod. 4. 18. ὑγιαίνων (VIII p. 2, col. 2). ܫܠܡܘܬܐ Lev 8. 26. τῆς τελειώσεως (VIII p. 4,

col. 3). [illegible] Lev 8. 28 dem [illegible] enc. (VIII p. 192, col. 3). [illegible] at peace, released (VIII p. 192 col. 1).

[illegible] [illegible] 2 Cor 7. 3 προείρηκα (VIII p. [illegible], cols 2, 3).

[illegible] [illegible] Eulog. ὀνομάζοντες (IX p. 5, col. 1).

[illegible] [illegible] Matt 6. 24 δουλεύειν (VIII p. 200, col. 1).

[illegible] [illegible] Lev 12. 6 ἐνιαύσιον (VIII p. [illegible], col. 4).

[illegible] [illegible] 2 Cor 2. 4 συνοχῆς (VIII p. [illegible]36, col. 2). [illegible] 2 Cor 6. 12 στενοχωρεῖσθε (VIII p. 140, col. 3).

[illegible] [illegible] 1 Cor 4. 3 εἰς ἐλάχιστον (VIII p. [illegible]8, col. 3).

[illegible] [illegible] Rom 5. 11 καταλλαγήν (VIII p. 104, col. 3).

[illegible] [illegible] Eulogios ἀρέσκει (IX p. 55, col. 2).

[illegible] [illegible] Deut 7. 22 καταναλώσει (VIII p. 16, col. 3). [illegible] Job 6. 9. εἰς τέλος (VIII p. 18, col. 3).

[illegible] [illegible] Acts 20. 9. καταφερόμενος (submersus est) (VIII p. 86, col. 3).

[illegible] [illegible] Ephes 4. 19 τῇ ἀσελγείᾳ (VIII p. 158, col. 3).

[illegible] [illegible] Mark 1. 7 λῦσαι (VIII p. 68, col. 4). [illegible] Eulogios καὶ ἤρξατο (IX p. 66, col. 2).

[illegible] [illegible] Jer 12. 1. οἱ ἀθετοῦντες ἀθετήματα (VIII p. 34, col. [illegible]).

[illegible] [illegible] Gal. 6. 1 ἐν (τινι) παραπτώματι (VIII p. 154, col. 1). [illegible] Eph 4. 22 τῆς ἀπάτης (VIII p. 158, col. 3). [illegible] Eulogios [illegible] sum (IX p. 79, col. 2).

[illegible] [illegible] 1 Cor 15. 32 καὶ πίωμεν (VIII p. 130, col. 3). [illegible] Matt. 26. 42 πίω (VIII p. 58, col. 1). [illegible] Matt. 26. 27 Πίετε (VIII p. 56, col. 2).

ܬ

ܬܓܪ ܒܬܬܓܪܘܬܢ Euagrios πρὸς τὸ συμφέρον literally τῇ ἐμπορίᾳ ἡμῶν (IX p. 81, col. 2).

ܕܬܘܒܘܬܐ Kubrik τῆς θεοφανείας (VIII p. 176, col. 2).

ܬܘܒ ܬܒܐܬ Job 7. 7 ἐπανελεύσεται (VIII p. 30, col. 1).

ܬܬܘܒ ܢܦܫ Phil 2. 19 εὐψυχῶ (VIII p. 162, col. 3).

ܕܬܘܠܥܝܐ Job 7. 5 σκωλήκων (VIII p. 30, col. 1).

ܬܪܥ ܬܪܥܝܬܐ ܬܪܥܐ Titus 3. 3 νοῦς (VIII p. 176, col. 4). ܬܪܥܝܬܗܘܢ Eph 4. 17, 23 τοῦ νοὸς αὐτῶν (ὑμῶν) (VIII p. 58, cols. 2, 4).

ܠܬܐܛܪܘܢ Acts 19. 31 εἰς τὸ θέατρον (VIII p. 84, col. 1).

ܬܠܬ ܒܬܘܬܠܬܗܘܢ [1] 1 Cor 3. 19 ἐν τῇ πανουργίᾳ αὐτῶν lit. in sua ipsorum triplicatione (VIII p. 118, col. 1). ܒܬܘܬܠܬ Eph 4. 14 ἐν πανουργίᾳ (VIII p. 158, col. 1).

ܕܬܝܡܢܝܢ Job 6. 19 Θαιμανῶν (VIII p. 28, col. 1).

ܬܡܗ ܕܬܬܡܗ Euagrios θαυμάσαι (IX p. 81, col. 2).

ܬܡܪ ܡܬܬܡܪܝܢ ✤ 2 Tim 3. 3 ἀνήμεροι (VIII p. 174, col. 1).

ܬܡܪ ܐܬܡܪܝܢ palm trees' (VIII p. 198, col. 2).

ܬܢܝ ܬܢܝܢܝܬܐ Kubrik ἡ δευτέρα (VIII p. 44, col. 1).

ܬܩܠ ܬܘܩܠܬܐ = ܬܘܩܠܐ Rom 9. 32 τοῦ προσκόμματος (VIII p. 112, col. 1).

ܬܦܣ ܒܬܘܦܣܗ Jer 12. 5 ἐν φρυάγματι (VIII p. 34, col. 3).

ܬܒܪ ܬܒܪܐ Gal 6. 8 φθοράν (VIII p. 154, col. 3).

ܬܪܡܘܣ Eulogios θερμός (IX p. 80, col. 2), ܬܪܡܘܣܐ idem (IX p. 72, col. 2).

[1] This has been verified by Mrs Gibson and by Mr L. Bensly.

✤ This sign is affixed to some of the words which Dr Hugo Duensing has tried to correct in the *Deutsche Literaturzeitung* 1909, cols. 2398—2400, and in other places, but for which there is sufficient justification both in the MS and elsewhere. In particular I cannot see that ܪܛܢܘܢܝܢ in Phil 2. 14 would be a better translation of γογγυσμοί than ܬܘܠܝܢ. Those instances in which I accept Dr Duensing's emendations to the text of Cod. Climaci will be found on page 5.

EMENDANDA IN No. VIII

Codex Climaci Rescriptus

The following are those which I accept of Dr Duensing's corrections, to my copy of the MS

I

Page 88, col. 2, l. 14	*for* ܘܡܚܒܪܝܢ	*read* ܘܡܚ̈ܒܪܝܢ	
,, 90, col. 3, l. 18	,, ܕܢܒܥ	,, ܕܒܒܥ	
,, 92, col. 2, l. 1	,, ܘܗܘܬܠ	,, ܘܗܘ ܬܠ	
,, 92, col. 4, l. 5	,, ܐܬܝܬܘܢ	,, ܐܬܝܬܘ	
,, 144, col. 2, l. 5	,, ܥܒܕܗ	,, ܥܒܕܐ	
,, 175, l. 1	,, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι ἀφιλάγαθοι 4 προδόται,		ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι ἄσπονδοι, διάβολο , 4 προδόται,
,, 175, l. 1 of variants *omit* 3[1] Cod. om. ἄσπονδοι διάβολοι			4[1] + κατήγοροι
,, 200, col. 4, l. 14, 15	*for* ܘܟܠ ܐܬܐ ܠܐ ܢܬܚܡܬ	*read* ܘܥܡ ܐܢܬܬܐ ܠܐ ܢܬܡܠܠ	
,, 201, l. 19	,, "and for whatsoever cometh let him not anger		"and let him not converse with a woman"

II

To the MS. itself, which is as I published it.

Page 10, col. 4, l. 21	*for* ܘܐܬܟܢܫܬܘܢ	*read* ܘܐܬܟܢܫ ܬܘܢ
,, 80, col. 3, l. 18	,, ܘܦܠܓܬܗ	,, ܘܦܠܓ ܬܗ
,, 128, col. 2, l. 19	,, ܡܫܠܡܬܗ	,, ܡܫܠ ܬܗ
,, 177, col. 1, l. 11, 12	,, ܘܡܫܡܫܢܐ ܕܠܐ ܬܬܒܥ *sic*	,, ܘܡܫܡܫܢܐ ܕܠܐ ܬܬܒܥ

On page 174, col. 1, l. 12 ܕܗ̈ܩܢܝܢ ought not to be ܡܣ̈ܩܢܝܢ, as Dr Duensing has suggested. The first letter is decidedly either a ܕ or a ܪ when tried with the re-agent. ܩܢ and ܝܢ are certainly right. The fourth letter has not the distinctive marks of either a *mim* or an *'ain*, and as the word required must be an equivalent of προπετεῖς, I have adopted ܪ̈ܗܛܢܝܢ, seeing that its root ܪܗܛ suggests the idea of da g. [Cf the Hebrew and Chaldee Lexicon of Dr Samuel Davidson p. 1320.]

This, and the four words in List I[1] have been verified on the MS. by Mrs Gibson and Mr H. Elmslie.

ܢܦܘܫܐ for ܢܦܘܫ p. 152, is not included, as it was one of the six errata acknowledged before publication. It is a mistake of the MS.

[1] Dr Nestle suggested this quite independently of me.

TRANSLATION

[illegible]

John 14 23

Matt 18 20

[illegible]

John 2 23 25

[illegible]

A PAGE OF THE ARABIC UPPER SCRIPT

f. 33b وقد ضل لذى يسبوه الى الجسد وىم يعقدوا باطن امره ؛ . المسيح[1]
فى كل مكان لا يحوي عليه مكن ويضا قد وصف الكتب المسيح انه في
كل مكن ولم يخلوا منه مكن ولا يحتوى عليه موضع . قال الانجيل[2] ان
المسيح قال ان من يحبنى وصياى هو[3] يحفظ وابى يحبه ونحن ناتيه ونصير John 14. 23
عنده المسكن وقال فى موضع اخر انه اذا اجتمع اثنين او ثلثة على اسمي Matt. 18. 20
فانا ثم بينهم ، ظن انه ليس في المخلوقين من يستطيع يكون فى كل
مكان ولو ان المسيح ليس الا البشر الذى احد من مريم قد لم يوصف لذلك
لا بذلك محوى ، وقد وصف الكتاب المسيح بل هو[3] وصف نفسه انه بين
كل من يجتمع من اجل اسمه ومعروف انه يجتمع من اجل اسمه في كل
غداة وعشيه وساعات لنهر ولياليها وخاصة في الخطايين[4] والعبد جميع الناس
في اقاصي الارض[5] واباعدها وهو[6] بينهم كما قال ، وايضا هو[3] بين من عمل
وصاياه على ما قال وان بعد بعضهم عن بعض من طرف الى طرفها وابوه
معه وسلطنهم ، فليس لمسيح هذا الجسد الذى ظهر فقط ولكنه بن الله لم
الذى هو[3] مع ابيه فى كل مكن ولا يخلوا منه مكان مثل ابيه . ومن اجل ذلك
فهو[7] الله مثله ، وقد ضل الذى يشك من اجل انه اشمل جسد او فانه سكنه
وسكانه ابيه التى يمد من سكنه الحيوة الدايمه ؛ ؛ erasure وايضا قد
وصف الكتاب المسيح انه يعرف جميع سراير الناس قال الانجيل[2] ان المسيح
حيث كان فى اورسلم فى عيد الفصح كثيرا امنوا به لانهم راو عاجيبه
لم يكن يسوع يصمن[8] اليهم ولا يتمنهم[9] على نفسه ، لانه قد John 3. 23–25
كان يعرف جميع الناس ولم يكن يحتاج يشهد عنده على احد من الناس
لانه قد كان يعلم باطن جميع الناس لانه لا يعلم غيب جميع الناس من
اجل ذلك مخلوق وهو ان المسيح لم يكن الا هذا البشر المخلوق الذى اكتسه
من مريم قد لم يوصف بذلك وقد وصف الكتاب المسيح انه قد كان يعلم
ذلك قال مسيح ليس هذا البشر الظاهر قد ولد من erasure الباطن الذى
يعرف جميع اسرار مثل ابيه ومن اجل ذلك erasure قد ضل من شك فيه
ولا يطمان الى ابيه ولا يستند على نفسه

[1] Cod. المسميح [2] Cod. السجيل [3] Cod. هوا [4] Cod. الخطايين
[5] Cod. لرض [6] Cod. وهوا [7] Cod. فهوا [8] Cod. يصمان [9] Cod. يتمنهم

THE FORTY MARTYRS OF THE SINAI DESERT

Page 1 is on a missing leaf.

f. 58a ܐܫܬܥܝܘ ܠܝ
ܕܡܫܬܥܝܢ ܐܒܘܢ
ܒܐܬܪܐ
ܩܕܝܫܐ
ܕܗܪܝܐ
ܕܒܘܠܐ.
ܝܗܒܬ ܗ̈ܝ
ܩܕܡ
ܠܒܢܝܐ:
ܟܠ ܐܢܫܝܢ
ܕܫܠܡܝܢ ܗܘ
ܐܠܗܐ:
f. 63b ܕܗܘܘ ܐܒ̈ܗܝܢ
ܠܚܕܐ ܕܢ̈ܦܠܘܢ.
ܕܠܝܢ ܗ̈ܘ
ܠܚ̈ܕܝܢ ܒܫܘܫܗ
ܕܐܠܗܐ
ܠܚܕܒܫܒܐ ܒܨܦܪ
ܘܡܢܗܘܢ:
ܘܥܒܕ ܝܠܕܬ.
ܒܬܪܬܝ ܫܢ̈ܝܢ
ܝܚܝܕ

f. 58a ܘܩܕܡܝܢ:
ܡܬܟܢܫܝܢ
ܗ̈ܝ ܒܡܘܠܝܠܬܐ
ܕܠܘܩܒܠ
ܕܐܢܫܘܬܐ
ܘܡܫܝܚܐ
ܕܬܘܠܡ:
ܕܗܘܝܬ
ܫܡܥܝ ܐܢܐ
ܠܩܠܝܬܗܘܢ
ܠܟܘܠ
ܗܝܬܗ
f. 63b ܕܫܡܫܐ:
ܘܠܝܬ ܡ̈ܢ
ܥܒܘܕܬܐ
ܡܬܚܡܝܢ
ܒܢܝܢܫܘܬܐ:
ܒܪ̈ܥܝܢܐ ܗ̈ܝ
ܕܢܝܚܘܬܐ
ܗܘܘ
ܡܬܬܢܝܚܝܢ
ܠܢܝܚܘܬܐ

ܘܡܫܠܡܝܢ f 58a
ܡܘܕܝܐ
ܚܕ ܒܚܘܒܐ :
ܘܚܝܕܐ
ܗܘܘ ܫܡܫܝܢ
ܪܘܚܐ ܡܩܕܫܬܐ .
ܦܘܠܚܗ
ܘܐܕܡܗ
ܕܡ̈ܥܐ
ܫܘܡܗ .
ܘܒܟܢܫܗ
ܗܘܘ ܐܝܠܝܢ
ܒܟܠ ܐܝܟ
ܠܥܠܠܬܗ : f 63a
ܡܫܡܫܢܘܬܗܘܢ
ܕܝ ܐܘܦ
ܕܫ̈ܪܘܗܝ
ܗܘܝܢ ܕܡܠܟܝܢ
ܗܘܐ : ܘܗܘܘ
ܦܓܪܝܗܘܢ
ܫܘܡܝܢ
ܠܥܠܐ : ܗܘܝܢ

ܕܒܐܪܥܗܘܢ f 58b
ܐܝܟ ܕܠܐ
ܦܓܪܐ ܗܘܘ :
ܠܐ ܓܪ ܗܘܘ
ܡܢܝܢ ܒܠܘܡ :
ܠܦܓܪܗܘܢ
ܪܘܓܙܐ :
ܠܐ ܢܚܬ
ܘܠܐ ܡܫܬܢܝܢ :
ܘܠܐ ܠܢܦܫ :
ܡܫܦܪ ܗܘܐ
ܡܫܬܘܕܝܢ
ܠܗܘܢ : ܐܠܐ
ܕܡܫܝܚܐ f 63a
ܬܘܕܝܬܐ
ܘܟܠܐ ܕܡܫܬܘܕܝ,
ܠܗܘܢ :
ܠܟܘܠ ܕܝ
ܐܬܟܢܫܝܢ
ܕܐܬܝܢ ܕܡܝܠܗܘܢ
ܬܡܢ : ܗܘܐ
ܡܫܡܫ ܬܡܢ

ܕܝܫܘܥ f. 30 a
ܠܒܢܝ ܟܠ
ܕܡܫܒܚܝܢ
ܕܐܬܪܐ:
ܦܓܪ ܗ̇ܘ
ܕܝܫܘܥ
ܘܡܫܡܫ: ܗܘ
ܥܠܝܟܐ ܢܦܠܘ
ܥܠܝܗ ܗܘܐ
ܕܗܘܦܟܐ:
ܠܦܓܪ
ܕܡܬܝܒ
ܕܚܝܐ ܟܬܒܐ f. 27 b
ܡܠܟܐ
ܕܗܘܝܢ ܗܘ
ܕܗܘܐ ܠܗ
ܒܒܪܝܐ:
ܗܘܝܢ ܕܝ
ܐܫܟܚܬܐ
ܕܐܬܟܢܫܘ
ܒܡܠܬܐ
ܕܗܘܐܢ

ܐܬܩܪܝܬܐ f. 30 a
ܡܠܟܐ: ܗܘܐ
ܕܝ ܗܘܘ
ܒܡܫܡ
ܒܐܬܪܝ
ܕܡܩܪܒ
ܒܗ ܩܕܡܘ
ܕܝ ܒܪܘ
ܠܫܘܒܚܐ ܗܘ.
ܡܠܟܐ ܟܠܗ
ܕܒܝܬܗ
ܕܐܬܪܐ:
ܗܘ ܕܝܢ ܕܒܝܬܗ f. 27 b
ܕܗܠܟܘ: ܗܘ
ܘܗܝܟ ܠܐ
ܕܗܢܘ
ܕܐܠܗܐ
ܗܘܐ: ܘܟܕ
ܠܐ ܗܘܬ
ܕܡܫܘܕܥܬܗ
ܘܡܫܬܥܝܬܗ.
ܘܟܕ ܗܘܘ

Two lines of the upper script have been erased in this leaf by the Arab owners of the MS. and with them some letters of the under script have also disappeared.

ܡܢ ܩܕܡ f 30 a
ܠܗ ܡܟܝܠܐ
ܒܒܝܫܗ
ܕܐܠܗܐ :
ܡܠܟܐ ܕܝ
ܒܦܘܩܕܢܐ
ܟܠ ܗܠܝܢ
ܕܐܬܒܥܝܘ ܗܘܘ
ܘܡܬܘܪܒܝܢ :
ܘܐܬܒܥܝܢ
ܒܫܘܪܪ :
ܘܟܠ ܗܠܝܢ
ܕܐܬܓܠܝܘ f 27 a
ܩܕܡܝܢ
ܠܡܠܟܐ
ܘܒܢܝܐ :
ܘܡܠܟܐ ܐܡܪ
ܒܫܘܟܐ ܠܗܘܢ
ܘܗܘ ܒܝܫܘܥ
ܐܡܪ ܠܗ
ܗܘܘ ܡܠܟܐ :
ܠܟܠܗ ܕܠܐ

ܡܢ ܐܢܫ f 30 b
ܠܡܘܠܟܗܘܢ :
ܐܠܗܐ ܐܠܗܐ
ܕܫܡܝܐ
ܗܘ ܕܒܥܐ ܠܟ
ܐܢܫܗ
ܢܬܒܥܐ
ܠܗܠܝܢ
ܕܩܪܝܢ ܠܗ
ܡܢ ܟܠܗ
ܠܟܠܗܘܢ :
ܘܒܫܡ
ܘܐܬܬܒܝܬ f 27 b
ܐܠܗܘܬܐ
ܕܢܘܪܐ
ܒܝܬܗ
ܕܫܘܪܐ
ܘܫܝܢܐ :
ܘܬܗܘܐ
ܠܡܠܟܘܬܗ :
ܘܥܠܘܗܝ
ܢܘܪܐ

Two pages = one leaf of the ancient MS. are missing here

f. 55a ܘܩܘܡܬܗ ܕܝ
ܢܫܬܡܥܘܢ
ܡܫܬܠܡܘ.
ܘܡܘܡܝܢ
ܡܢ ܐܢܫ ܪܒܐ
ܡܕܝܢ ܐܘܦ
ܠܗܠܝܢ
ܕܐܬܬܠܝܡܘ
ܘܡܢܟܝܠ ܕܝ
ܠܗܠܝܢ ܐܚܪܢܐ
ܕܗܘܘ ܒܐܬܪܝܢ:
ܡܢܗܘܢ ܕܝ
f. 55b ܕܗܘܐ ܠܗܘܢ
ܕܢܦܩ ܥܠܐ
ܗܘܐ ܫܢܬܐ
ܘܡܬܐܟܠ
ܥܠ ܡܬܢܓܕܐ
ܘܫܟܝܚܐ
ܕܡܬܚܫܒܢ
ܒܐܘܪܫܠܡܐ
ܕܡܫܬܥܢܐ
ܘܡܫܬܥܝܢ

f. 55a ܕܠܐ ܕܡܫܬܥܝܢܐ
ܥܠ ܫܡܝܢ
ܐܪܥܐ: ܘܥܠ
ܚܝ ܘܡܝܬ
ܡܫܡܫܘܢ
ܡܠܟܐ: ܚܝ
ܦܪܘܩܢ ܡܫܝܚܐ:
ܘܦܪܘܩ ܡܫܝܚܐ
ܠܚܝ̈ܐ: ܚܘܦܪܘ
ܦܬܓܡܗ ܕܝ
ܡܠܝܟ ܠܚܝ̈ܐ:
ܡܢܐ ܠܗ ܠܟ
f. 55b ܕܐܬܡܛܪܘ ܥܠ
ܡܬܚܙܝܢ
ܕܡܫܬܘܕܥܬܐ
ܕܠܘܬ ܡܫܝܚܐ
ܕܠܐ ܡܬܥܒܕܝܢ
ܕܐܬܬܠܝܡܘ
ܐܚܪ̈ܝܢ
ܐܚܪ̈ܝܢ
ܘܡܫܡܝܢ ܗܘܘ
ܥܠ ܐܪ̈ܥܬܐ:

f. 55 b ܠܐ ܬܦܠ
ܡܠܟܐ ܡܠܟܘܬܐ
ܕܬܬܬܪܐ:
ܟܘܠ ܗܢܐ
ܕܡܢܝܢܐ,
ܒܢܝܢ
ܒܥܘܕܪܢܗܘܢ
ܗܠܝܢ
ܕܡܫܝܚܐ . ܐܝܟܐ
ܐܢܫܝܢܐ
ܕܝ ܒܬܪ
ܫܒ ܡܘܬ
f. 50 a ܡܚܝܬ . ܐܘܦ
ܗܘ ܗܢܐ
ܕܝ ܗܘܐ
ܙܘܥܐ ܟܠ
ܗܒܪܐ
ܕܢܫ̈ܝܢܐ:
ܕܠܐ ܗܘܬ
ܡܫܝܬܗ
ܒܥܝܢܐ ܡܥܠܐ:
ܘܗܘܐ

f. 55 b ܗܘܕܐ
ܠܐܠܗܐ
ܫܦܝܪ ܟܠ ܗܢܐ
ܕܐܬܥܒܕ
ܡܟܝܠ ܕܝ,
ܗܘܐ ܕܠܐ
ܐܬܥܒܕ ܥܠܘܗܝ,
ܒܟܠܗܘܢ
ܕܥܒܕܝܢܐ
ܕܐܬܦܠܓܘ:
ܘܗܘܐ ܟܕ
ܘܐܬܕܢܐ ܘܝ
f. 50 a ܠܐ ܠܡܘܬܐ:
ܕܠܐ ܐܬܥܒܕܬ
ܥܠܘܗܝ,
ܕܡܫܝܚܐ
ܕܐܒܗܬܐ
ܦܘܩܕܢܐ
ܕܐܬܦܠܓܘ
ܥܠ ܦܠܓܗ
ܕܡܫܝܚܐ.
ܗܘܘ

f 76a ܕܒܝܢܐ ܒܥܡܪܝ

ܥܕܡܐ ܐܬܦܢܝܘ.

ܗܘ ܕܝܢ ܪܫܢܐ

ܗܠܟܝܢܐ

ܕܫܠܡܘܬܐ

ܘܐܠܐ ܥܠ ܗܟܠ:

ܘܐܡܘܬܐ ܐܡܪܬ

ܒܒܘܟܐ

ܘܒܟܐ ܗܘܐ

ܐܡܠܐ

ܘܐܡܪ

ܐܢܬ ܗܘ

f 79b ܒܠܘܥܕܝܢ

ܪܘܝܫ

ܒܒܢܝܟܝ:

ܠܐ ܬܬܒܪܝܢ

ܗܝ ܕܝܢ

ܐܡܗ̈ܬܐ

ܘܒܢܝܢܐ:

ܗܠܝܢ

ܕܐܬܟܠܠܘ

ܒܣܗܕܝܗܘܢ:

f 76a ܐܠܐ ܒܝ

ܬܫܡܠܐ

ܡܫܝܚܐ

ܘܐܪܡܠܘܬܐ

ܡܪܓܢܝܬܐ:

ܐܝܟ ܒܪܐ

ܣܘܣܝ ܒܪܗ

ܕܐܠܗܐ

ܫܡܥܐ: ܐܬܬܪܝܡ

ܒܠܥܐ. ܠܒܝܬ ܠܒܟ

ܕܐܬܐ ܫܒܝܐ

ܕܟܠ ܓܘܠܬܗ

79b ܠܟܝ ܕܥܒܕܬ

ܘܠܟܝ ܐܡܪܬ.

ܘܠܟܝ ܗܝ

ܐܬܬܢܝܚܬ

ܐܝܟ ܗܘܠܐ

ܘܐܟܚܕܐ:

ܘܒܗ ܐܡܪܬ

ܗܠܝܢ ܒܢܝܢܐ

ܘܫܒܝܚܐ

ܘܪܒܪ̈ܒܐ

f 78 ܡܫܬܥܪ ܗܘ
ܪܘܚܗ
ܠܐܠܗܐ
ܒܥܘܡܐ
ܕܒܢܝܢܐ ܒܬܪ
ܦܘܠܚܢܘܗܝ
ܡܙܝܢܐ:
ܘܩܡܢ ܗܘ
ܒܐܝܟ ܒܐܠܗܐ
ܘܒܥܒܕܝܢܐ
ܐܬܐ ܚܕ
ܡܘܬܐ
f 79a ܘܐܡܪ ܠܗ
ܕܝܢܐ
ܒܬܪ ܕܗܘܘ
ܒܛܒܐܝܢ
ܒܚܕܕܝܢ
ܠܗܘܢ ܐܬܪ
ܕܫܬܘܬܐ
ܪܚܡܘ
ܐܝܟ ܢܗܘܢ
ܘܐܬܦܠܓܘ

f 78b ܐܡܪ ܒܬܚܡܝܢ
ܪܘܚܐ
ܗܘ ܗܘܬ
ܒܓܘܫܡܐ ܡܢ
ܡܢܗܘܢ ܐܬܪܝܢ
ܘܚܒܝܢ
ܗܘܐ ܗܘܝ
ܥܠ ܗܕܡܘܗܝ
ܕܝܢܐ
ܡܫܡܫܢܐ
ܗܘ ܕܥܒܪ
ܡܘܬܐ
f 79a ܘܫܡܫܗ
ܕܐܠܗܐ
ܟܕ ܢܦܩ
ܡܢ ܩܝܪܝܢ
ܬܚܘܬ ܗܘܘ
ܬܪܝܨܝܢ
ܡܚܝܒܢܐ
ܕܡܫܝܚܐ
ܘܢܦܩܘ
ܕܢܬܒܥ

f 19a ܒܡܫܡܫܢܐ:

ܫܘܒܚܝܢ

ܕܩܠܝܢ

ܘܬܫ̈ܡܫܬܐ

ܕܡܫܡܫܢܐ

ܕܡܫܬ̈ܗܘ

ܡܫܒܚ ܟܠ

ܗܘܘ ܡܒܪܟܝܢ

ܗܘ ܕܝ

ܡܪܝܐ

ܡܬܕܢܐ ܠܗ ܟܠ

ܟܠ ܡܠܐܟܐ

f 18b ܕܪܘܚܬܐ.

ܐܝܠܝܢ ܗܘܬ

ܕܐܬܡܣܪ ܠܗ

ܡܫܒܚܝܢ ܗܘܘ

ܐܬܩܠܠܘ:

ܘܡܫܡܫܐ ܗܘܘ

ܕܐܬܩܠܠܘ:

ܘܐܡܪܝܢ ܠܗ

ܠܘܬ ܐܢܫܐ

f 19a ܡܢ ܐܟܐܢܐ:

ܡܫܡܫܘܢ ܕܝ

ܡܫ̈ܡܫܬܐ ܡܢ

ܘܗܪܝܢ:

ܡܢ ܗܠܝܢ

ܕܡܫܡܫܝܢ ܗܘܘ·

ܕܐܬܩܠܠܘ

ܒܟܠܗܘܢ:

○ܒܪ ܗܘ

ܡܬܝܐ

ܠܗ ܐܬܘ

ܘܗܪ̈ܝܢ

f. 18a ܐܡܪܘ

ܕܡܫܝܠܐܬ

ܐܬܒܪܟܬ:

ܘܫܡܝܢ ܒܪܬܗ

ܦܘܪܩܢܐ

ܘܫܡ̈ܝܐ

ܐܬܬܐ ܠܘܬܗܘܢ

ܗܘ ܕܝܢ ܡܢܗܘܢ

ܡܢ ܫܡ̈ܝܐ

ܕܡܫܡܫܝܢ ܗܘܘ

ܘܐܡܪܬ ܠܟ f 19b	ܐܬܦܬܚܘ f 19b
ܗܢܐ ܟܠܝܠܐ	ܒܪܘܚܬܐ
ܕܣܗܕܐ	ܘܗܘܝܢ
ܐܝܟ ܕܒܥܐ	ܐܬܦܠܓܘ ܡܢ
ܕܡܣܬܪܗ:	ܒܪ̈ܚܡܝܗܘܢ:
ܠܟܠܗ ܕܢܗܪ	ܘܢܦܫܐ ܕܗܘܬ
ܡܟܪܙܐ	ܘܠܒܠܟܐ
ܕܗܘܬ	ܕܠܗܘܢ:
ܒܣܒܪ ܗܘ	ܘܐܙܠܘ ܠܗ
ܡܢ ܕܥܒܕ:	ܕܦܢܝܐ
ܘܥܕ ܐܘܢ	ܕܠܗܘܢ:
ܕܒܥܐ ܐܢܫܐ	[illegible]
ܕܠܝܠܗ f 18a	ܡܢ ܥܕܪ ܐܘܢ f 18a
ܡܣܬܪܗ	ܐܬܕܪܫ
ܕܐܬܐܪܐ	ܕܫܪܝܐ
ܡܛܠ ܕܗܘ	ܕܡܫܚܠܦܐ
ܒܫܘܐܐ:	ܥܒܕ ܟܢܫܐ
ܘܗܘܐ ܚܠܦ	ܘܒܠܝܘܬܐ
ܠܗ ܕܗܘܐ	ܠܐܪܥܐ ܠܡܠܬ
ܠܗ ܡܫܬܪܝܐ	ܠܐ ܡܫܬܪܐ
ܗܢܐ ܐܬܟܢܫ	ܗܘܘ ܚܘܒܐ
ܠܫܠܡܐ	

f 44a ܡܢܘܗܝ :
ܐܠܐ ܗܘܝܢ
ܒܫܦܝܪ ܚܙܝܢ
ܘܡܬܒܠܐ
ܕܐܬܬܝ ܡܢ
ܬܒܝܪ · ܐܬܬ
ܕܝ ܢܘܚܝܢ
ܕܟܠܗܘܢ ܬܡܢ
ܡܢ ܐܪܟܝܢ
ܚܙܝܢ ܗܘܘ
ܡܬܩܝܢ ܗܘܘ
ܐܬܩܛܝܠܘ : ܗܘܘ
f 45b ܡܫܡܫܝܢ ܚܙܝܢ ·
ܕܒܡܕܒܪܐ ܗܘ
ܒܐܬܪܐ :
ܐܬܐ ܗܘܐ
ܠܐ ܐܬܪܐ
ܥܕܐ ܘܫܠܝܢܝܐ
ܐܝܟܢܐ
ܐܬܦܢܝܢ
ܒܠܠܝܐ
ܒܬܪܗ

f 44a ܕܗܘ ܗܘܝܢ
ܬܬܚܫܒܘܢ
ܘܫܠܝܢ :
ܠܟܠܗ ܕܝ
ܘܡܫܝܚܐ
ܠܬܪܝܢ ܡܢܗܝܢ
ܗܘܝܢ ܥܘܪܐ
ܠܗܠܝܢ ܕܠܐ
ܘܡܢܝܢ ܐܬܬܐ
ܘܠܐ ܚܠܠܐ :·
ܐܪܥܐ
ܘܬܚܒܪ ܬܡܢ
f 44b ܠܡܒܕܩܐ
ܕܝ ܝܕܥܐ
ܘܫܘܦܐ
ܘܡܫܠܐ ܗܘܝܢ
ܕܐܘܪܝܢ
ܐܫܬܝܢ ܒܥܕܢܐ
ܠܐܘܬܘܢܗ
ܡܬܚܐ . ܚܠ
ܗܦܪܗ
ܕܝ ܠܘܬܐ

f. 44a ܕܚܣܘ ܢܦܫܗܘܢ
ܬܪܥܣܪܬ.
ܬܫܒܘܚܬܐ
ܕܫܡܝܐ ܗܠܝܢ
ܘܐܬܝܢ
ܠܟܠܗܘܢ
ܕܡܬܦܩܕܝܢ
ܘܫܠܝܚܐ
ܒܢܝܗܘܢ
ܒܐܪܝܢ
ܫܪܝܢ
ܗܘܘ ܢܦܫܝܢ
f. 45r ܡܢ ܠܦܘܪܬܐ
ܘܡܬܢܚܝܢ
ܗܟܢ ܕܩܠܝܢ
ܗܢܘܢ ܒܠܦܘܪܬܐ
ܗܕܝܢ ܗܦܟܘ
ܕܫܒܩܝܢ
ܚܛܗܝܢ:
ܘܐܬܐ ܗܘ
ܕܝܢ ܫܢܬ
ܒܢܘܫܐ

f. 44b ܬܫܒܘܚܬ ܠܦܘܪܬܐ:
ܘܡܪܢ ܠܗ
ܠܠܦܘܪܬܐ
ܒܚܕ ܗܘ
ܘܫܒܝܠ
ܕܡܫܡܥܝܢ ܗܠܝܢ
ܕܡܫܡܫܝܢ
ܥܠ ܐܪܥܐ
ܘܡܬܬܢܫܘܢ
ܒܡܘܬܒܐ.
ܥܠ ܕܝܢܐ
ܕܠܗܘܢ
f. 45a ܠܝܬ ܐܢܫܐ
ܡܛܠ ܕܐܡܘܪܐ
ܐܠܐ ܟܕ ܚܣ
ܕܟܪ ܗܘܐ
ܥܬܝܕܝܢ ܐܢܐ
ܥܠ ܐܟܣܘܬܐ
ܕܐܬܒܥܕ
ܐܢܐ ܠܗ
ܕܡܬܬܠܘܬܗܘܢ
ܕܡܢ ܡܠܟܘܬܐ:

f. 73 a

ܕܡܫܡܫ
ܚܠܝܡܝܢ ܀
ܠܝܬ ܐܢܫܐ
ܡܛܠ ܗܢ
ܕܐܬܐܡܪ
ܒܫܡܝܐ ܀
ܟܝܢ ܗܘ ܡܠ
ܫܘ ܐܐ ܬܪܝܢ
ܐܢܫܐ ܐܡܪ
ܗܘܐܡܣ
ܠܐܢܫܘܬܐ
ܗܘܝܠܐ
ܗܘܠܝܢ
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f. 73 b

ܠܐܠܗܘܬܗ
ܐܬܚܒܒ
ܠܒܪܢܫܐ
ܕܡܫܝܚܘܬܐ ܀
ܘܟܒܒ
ܕܒܪܢܫܐ
ܕܡܫܝܚܘܬܐ
ܟܡܟܢܝܢ
ܘܬܠܬ ܫܢܝܢ
ܒܗ ܦܠܓܘܬܐ
ܕܢܦܫܢ ܡܢܗܘܢ
ܘܡܢܚܢܐ
ܕܢܟܪܝܐ .
ܐ . . .
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Half a leaf has been here torn away

f. 73a ܕܫܘܠܛܢܐ
ܕܗܘܐ ܥܡܠ
ܡܢ ܐܠܗܐ
ܗܘܐ ܥܒܕ
ܠܗ ܫܠܝܚܐ
ܟܕ ܗܘܐ
ܗܘܐ ܐܠܗܐ
ܥܒܕ ܥܒܕܘܬܗ.
ܐܬܟܢܫܬ
ܠܗ ܟܕ
ܫܘܠܛܢܐ ܥܠ
ܪ̈ܘܚܢܐ
ܒܟܬܒܐ
ܘܠ . .
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f. 73a ܬܢܝܢ ܗܘ
ܡܫܒܚܢܐ:
ܘܐܘܦ ܠܒܢ̈ܝ
ܐܬܪܐ
ܦܪ̈ܝܫܝܢ:
ܘܟܒܫ
ܬܘܒܝܢ
ܒ̈ܢܝܫܠܝܚܝܢ·
ܐܬܢܒܝܢ
ܟ̈ܕ ܗܘܘ܀
ܒܟܘ ܚܕ
ܒ̈ܢܝܫܠܝܚܐܝܢ:
ܟܬ̈ܒܝܢ ܗܘܘ.
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f 4a ܒܝܫܘܬܗ
ܕܐܠܗܐ
ܐܒܐ ܗܘܠܐ
ܫܒܩ ܂ ܘܗܘܘ
ܡܗܝܡܢܝܢ
ܒܐܒܐ ܘܒܒܪܐ
ܘܒܪܘܚܐ
ܕܩܘܕܫܐ ܂
ܘܡܫܒܚܝܢ
ܕܡܫܝܚܗ
ܬܫܒܘܚܬܐ
ܘܡܫܬܐ ܀ f 5b
ܘܗܝܡܢ ܕܝ
ܕܗܡܝܢ
ܐܡܝܢ
ܟܠ ܝܘܡܗ
ܕܒܒܗ
ܕܐܠܗܐ
ܐܒܐ ܗܘܠܐ ܂
ܕܠܥܠܡܝܢ
ܐܡܝܢ ܡܢ
ܒܢܘܗܪܗܘܢ

f 4a ܗܘܝܢ ܪܘܚܬܐ
ܒܫܒܬܐ
ܒܫܒܬܗ
ܕܡܢ ܠܗ ܣܘܟܝ
ܣܓܝܐܬܐ ܀
ܗܘ ܠܗ ܕܝ
ܣܒܪܐ
ܡܢ ܕܢܩܒ
ܐܬܦܩܕܬܐ
ܕܡܣܝܟܢܘܬܐ ܀
ܠܝܫ ܠܐ
f 5a ܐܢܐ ܐܠܐ
ܬܫܡܫܬܢ
ܒܠܒܗ ܕ
ܗܘܐ ܐܒܠ.
ܐܢܬܝܢ ܕܝ
ܫܪܐܝܢ
ܕܗܘܘ
ܒܫܪܝܢ
ܬܡܢ ܗܘܘ
ܢܬܚܢ
ܕܝܢ ܡܢ

f 4b ܫܡ̈ܝܢ܆
ܕܝܢ ܥܒܕ
ܘܡܫܡܝܢ ܠܗ܆
ܘܗܘܝܢ ܕܝ
ܡܗܝܡܢ ܠܗܘܢ
ܬܘܡܒܪܝܢ
ܫܘܠܛ ܢܝܫܐ܆
ܡܢ ܡܪܐ
ܕܗܘܝܢ
ܡܒܕܪܝܢ ܗܘ
ܐܬܪ̈ܐ܆
f 5a ܘܗܘܝܢ ܕܝ
ܒܒ̈ܢܝܢ ܦܘܪܥܢ܆
ܡܫܘܒܠܬܗ
ܕܝ ܕܗܘܢ
ܡܫܝܚܐ
ܫܒܩܬ
ܬܘܩܦ̈ܝܢ
ܘܡܢ ܒܠܘܩܕ܆
ܡܚܪ ܕܝ
ܐܘܦ ܠܗ
ܗܘܐ ܠܢܘܟܪ

f 4b ܘܠܫܘܒܚܗ
ܕܝ ܗܘܐ
ܫܡܥ ܗܘ
ܕܡܠܟܐ܆ ܘܫܒܩ
ܗܘܐ ܕܢܦܩ
ܫܘܒܚܬܐ
ܢܬܪܡ ܗܘ
ܒܟܠ ܒܢܝܢܫܐ܂
ܘܡܫܒܠ
ܗܘܐ ܒܫܪܪܐ
ܠܗܠܝܢ
f 5a ܕܐܬܪ̈ܝܢ
ܠܘܬܗ
ܕܢܦܘܢ
ܥܐܠܝܢ
ܠܗ ܟܠ ܚܠܦ
ܫܒܚܬܗܘܢ܆
ܕܒܪܫܗ
ܕܝ ܗܘܐ
ܒܬܪ ܩܘܪܒܐ
ܕܠܠܝܐ
ܘܫܪܝܬ

f 13a ܕܒܐܘܪܘܣ
ܒܡܕܒܪܐ
ܗܘܐ ܡܫܠܡ ܀
ܡܫ̈ܡܫܢܐ ܗ̇
ܕܝܘ̈ܩܢܐ
ܕܐܬܕܒܪܢܘܬܐ
ܠܐ ܗܘܐ
ܒܠܚܘܕ ܐܬܒܚܢܐ
ܕܡܕܒܪܢܘܬܐ
ܒ̈ܝܕ ܡܕܡܐ
ܠܡܫܡܫܢܘܬܐ
ܕܡܫܚܘܬܐ
f 10b ܘܡܫܡܫܢܘܬܐ ܀
ܒܫܘܡܠܝܐ
ܕܝܘ̈ܩܢܐ
ܐܡܪܝܢ ܠܗ
ܕܡ̈ܫܬܒܚܝܢ
ܠܗ ܡܡܠܠܝܢ
ܘܡܬܒܪܝܢ
ܗܠܝܢ ܕܡ̈ܠܝܟܐ
ܘܠܐ ܡܬܚܫܒܐ
ܕܡܢܝܢ

f 13a ܠܡܫܡܫܘ
ܘܡܫܡܫܝܢ ܗ̇
ܘܫ̈ܡܫܐ
ܕܝܘ̈ܩܢܐ
ܐܝܬܘܗܝ ܠܗ
ܐܝܟ ܕܗܘܐ
ܡܬܚܫܒܐ ܗܘ
ܪܒܐ ܒܡܠܟܐ ܀
ܗܢܘܢ ܗ̇
ܗܘܐ ܪܘܚܗ
ܕܢܚܝܢ ܀ ܘܢܚܐ
ܗ̇ ܕܡܚܠܘ
ܐܪܓܠܝܐ
ܕܗܘܝܬ ܗܘ
ܡܬܢܚܬܐ
ܕܡܫܝܚܐ
ܚܝ̈ܠܐ ܗܘܬ
ܕܡܫܝܚܐ ܡܫܬܐ ܀
ܘܐܬܠܠ ܟܠܗ
ܟܪ ܘܐܡܪ̇ܬ
ܐܘ ܡܫܬܐ ܀
ܗ̈ܘܡܢ ܠܗ

f 120 ܡܨܠܝܢ ܗܘܘ
ܠܐ ܐܝܟ ܠܒܛܠܐ
ܕܥܘܪܐ
ܕܡܛܠܠ
ܠܥܘܠ ܕܝܢ
ܡܫܘܚܬܐ
ܡܢ ܬܫܒܘܚܬܗ :
ܘܗܘ ܒܟܬܝܬܐ
ܢܗܘ ܡܘܬܗ
ܥܒܕܐ
ܘܐܬܐܡܢ :
ܐܪܡܝܐ .
f 103a ܗܘܐ ܟܕ ܒܗܘ
ܕܠܐ ܢܗܒ
ܡܢ ܡܚܝܢܘܬܐ
ܡܢܝܚܬܐ .
ܗܘܠܘܢ
ܠܢ ܦܬܚ
ܐܪܡܝܐ
ܘܗܘܐ ܡܢ
ܡܗܪܝ
ܘܐܬܒ ܠܚܝܘܬܗ

f 121 ܣܠܝܩ .
ܘܗܘܐ
ܕܗܘܪܐ
ܠܐܠܗܐ
ܗܘ ܗܘ ܩܠܝܢ
ܕܣܒܟܗ .
ܒܬܪܗ ܗ
ܕܐܠܗܐ
ܠܐ ܝܬܒ
ܬܪܝܢܐ
ܘܠܐܬܗ :
ܘܠܐ ܫܡܥܐ
f 103 ܠܐܢܫ
ܘܡܢܗܘܢ :

ܫܠܡ ܗܕܐ ܕܐܡܪ
ܐܝܟܐ ܡܫܡܫܢ
ܥܠ ܓܠܝܘܗ ܕܐܒܐ
ܗܘܢܐ

f. 42a ܥܠ ܦܠܓܗ ܕܐܪܥܐ
ܡܣܬܟܡܣ ܕܬܪܝܢܐ:

ܗܢܘ ܕܝܢ ܐܝܟܢܐ
ܡܣܬܟܡܣܢ
ܗܘܐ ܫܟܝܪ
ܗܝܟܢ ܒܡܫܟܢܐ
ܠܟܠ ܗܝܟ
ܐܝܟܢܐ ܗܟܢܐ:
ܘܡܫܟܢ ܗܝܟ
ܐܬܡܣܟܢ
f. 47a ܦܬܚܝܢ ܘܠܐ
ܐܦ ܠܐ
ܡܢ ܠܘܬܗ:
ܗܘܝ ܕܝ ܡܟܝܢ
ܐܬܠܒܫ
ܒܥܘܬܐ
ܕܐܟܐ ܗܝܡ
ܠܟܐ
ܘܡܫܬܟܚܐ:
ܗܘܐ ܕܝ

f. 42b ܢܩܦ ܟܠ
ܡܟܐ ܕܡܢܢ
ܘܠܐ ܗܝܟ
ܡܫܬܟܐ: ܐܝܟ
ܐܢܐ ܕܝ
ܒܡܥܒܕܬ
ܒܥܒܕܗ ܡܢ ܚܢܢ
ܗܝܟ ܢܘܦܐ:
ܘܠܡܫܠ
ܡܫܘܬܐ
ܕܡܢܗ
ܐܬܟܢܬ
f. 47b ܕܢܘܚ
ܗܝܟ ܡܠܟܗ:
ܕܠܐ ܡܠܟܘܬ
ܕܡܠܟܝܢ:
ܕܡܢܐ
ܕܡܫܘܬܗ:
ܘܡܫܘܡܐ
ܕܨܠܘܬܐ
ܠܘܬܗ:
ܗܘܝ ܕܐܢܫ

f 42 b ܕܥܡܢ ܫܪܝܬ	f 42 a ܕܗܘܐ ܡܢ
ܐܡܘܪܬܐ	ܐܬܬܠܝ:
ܘܡܫܡܥܐ	ܕܗܘܐ
ܐܬܦܠܠܬ:	ܒܡܦܩ ܠܒܪ
ܐܝܟ ܐܝܟܢ	ܒܕܡܘܬܐ
ܠܦܘܠ ܚܕ	ܥܠ ܬܪܝܢ
ܡܢܟܘܢ	ܡܠܟܝ: ܦܢܝܢ
ܢܬܒܥ .	ܗ̇ ܡܢ ܡܠܟܐ:
ܙܕ̈ܝܩܝܢ	ܘܡܠܟܐ ܠܗ
ܡܢ ܗܠܝܢ	ܡܠܟܐ ܗܘ
ܐܝܟ ܡܫܠܡܢ:	ܟܐܢܘܬܗ:
ܕܡܐܟܘܪ	ܘܗܘܐ
f 47 a ܗܟܢܐ ܕܒܓܘܗ	f 47 b ܡܫܠܡ
ܘܐܪܡܝܘ	ܒܣܘܦܗ
ܕܩܘܪܫܐ ..	ܕܐܠܗܐ:
ܐܬܦܠܛܬܘܢ	ܘܟܒܪ ܗܘ
ܥܠ ܓܒ ܚܕ,	ܡܫܠܡܬܐ
ܚܕ ܡܢܟܘܢ	ܬܬܠܝܢ ܚܢܝܢ:
ܐܝܟ ܡܬܒܥ	ܘܗܘܐ ܗܘ
ܕܢܦܩܗ	ܕܐܬܢܣܒܘܢ
ܕܥܒܪܐ	ܗܟܢ' ܘܡܫܠܡ
ܢܦܫܗ	ܒܡܠܬܐ

f 53a ܕܡܫܡܠܝܢܐ :
ܘܗܘܐ
ܠܗ ܚܕ
ܬܠܡܝܕ : ܠܐ
ܚܕ ܗܘܐ
ܒܚܝܪܐ
ܒܥܡܗ . ܐܠܐ
ܡܦܢܐ ܠܗ .
ܐܬܐ ܚܕ
ܚܕ ܡܢ
ܐܚܪܢܐ ܕܥܡܗܘܢ
ܘܬܗ ܥܠ ܦܠܓ
f 52b ܚܫܚܬܗ :
ܘܐܬܪܐ ܥܠ
ܬܪܒܝܐ :
ܡܚܒܐ ܕܝ
ܗܘܐ ܚܒܐ
ܡܫܡܫܢܘܬܐ
ܕܠܘܬ
ܐܠܗܐ .
ܘܐܪܒܥ
ܐܢܫܝܢ

f 53a ܡܢ ܬܪܥܐ
ܘܫܒܝܐ
ܠܡܒܐ
ܕܐܬܒܚܪ
ܥܠܡܐ
ܕܥܘܪ ܡܢ
ܪܚܫܗ ܕܚ
ܡܢܐ ܠܬܝܠܐ :
ܘܐܡܪ
ܐܝܟܢ
ܕܢܦܩܬ ܠܗ .
ܐܪܬܘܬܬܐ .
f 52b ܘܐܬܚܒܫܬ
ܗܢܝܢ ܕܗܘܬܐ .
ܘܐܬܠܝܬ ܥܠ
ܐܪܥܐ ܗܢܝܢ
ܫܪܐ ܒܥܐ .
ܘܬܗܘܢ
ܘܫܒܬ
ܘܬܫܒܬ
ܗܢ ܕܬܪܥܐ .
ܗܒܐ ܕܝ

f 53b ܗܘܐ ܒܢܝ̈ܢܐ
ܕܡܫܝܚܘܬܐ
ܘܠܐ ܐܬܦܠܓ ܡܢ :
ܘܡܢܗܘܢ ܚܕ ܦܪܩ
ܫܒܝ̈ܚܐ
ܥܡܗܘܢ ܚܒܫ
ܬܪܥܐ
ܘܐܟܠ ܡܢܗ
ܘܒܕ ܡܠܬܗܘܢ
ܡܢܗܘܢ ܠܗ:
ܘܡܢܐ ܡܫܝܚܐ
ܘܐܬܚܙܝ ܠܗ
f 52a ܐܬܚܙܝ
ܐܬܐ ܐܬܐ
ܠܟܠܗ : ܘܐܬܬܣܝܡ
ܠܗ ܐܢܫܝܢ
ܐܬܬ ܠܗ
ܐܬܬܣܝܡ ܥܡܗܘܢ
ܘܡܠܐܟ ܡܢ
ܕܐܬܬܬܗ
ܠܟܠܗ ܐܚܪܢܐ
ܠܟܠܗܘܢ

f 53b ܕܠܐ ܡܠܦܢܐ
ܡܫܡܫܢܘܬܐ
ܠܐ ܐܫܬܡܥܬ:
ܘܒܥܐ ܣܒܥܐ
ܐܣܘܝܐ
ܐܣܘܢ
ܡܫܡܫܢܘܬܐ:
ܘܠܐ ܐܣܪ
ܠܗ ܒܠܘܬܗ
ܠܓܒܠ ܗܘܐ
ܐܝܟܐ ܗܘܐ
ܐܡܐ ܕܒܙܠ
f 52a ܐܢܫ ܗܘܬ
ܠܗ: ܘܐܬܐ
ܫܩܠܬܐ
ܘܡܠܐܟܐ ܬܗ
ܒܥܠܡܐ
ܘܡܢ ܚܬܝ
ܒܗ ܕܝܢ ܐܘܪܚ
ܘܥܒܕ ܗܘܐ
ܡܢ ܐܬܪܐ
ܬܘܒ: ܘܥܒܕ

f. 26a ܠܐ ܐܬܚܫܒܬܘܢ
ܠܟܝܢ ܠܟܢܫܠ
ܬܫܒܘܚܬܗܘܢ
ܘܟܠ ܢܦܫܐ :
ܐܬܝܐ ܗ̈ܝ
ܬܠܡܝܕܘܗ
ܕܡܫܝܚܗ
ܠܓܘܫܡܗ :
ܘܠܐ ܐܫܬܒܩ
ܠܡܘܬܐ :
ܘܡܘܬܐ ܥܡܗ
ܘܠܐ ܐܫܬܒܩ
f. 31b ܥܡܗ : ܘܒܥܡ
ܚܕܪܐ ܗܘ
ܒܫܘܠܡܗ
ܕܡܘܬܐ :
ܘܗܘܐ
ܡܟܝܠ ܘܟܠ
ܠܟܠܗܘܢ :
ܐܡܝܢ ܘܐܡܝܢ
ܥܡ ܚܕܪܝ ܗ̈

f. 26a ܢܟܝܬ ܚܢܦ
ܒܠܒܗ
ܕܫܘܒܚܐ
ܐܝܟ ܐܢܫ
ܠܟ ܬܪܥܝܬܐ ·
ܘܫܡܥ ܐܢܘܫ
ܘܫܘܒܚܐ
ܠܡܘܬܐ
ܐܢܫ ܕܝܠܗ
ܡܬܒܥܐ : ܘܓܪ
ܗܘܬ ܡܬܦܪܫܐ
ܘܗܘܐ
f. 31b ܡܢܗ
ܒܪܝܫ ܗܘ ·
ܒܡܬܩܢܘ
ܐܬܪܐ ܗܘ
ܟܠ ܐܬܪܐ
ܘܟܠ ܚܕ
ܟܠ ܗܘܬ
ܚܒܘܫܝܐ :
ܘܬܐܠ
ܠܗܘܢ

26 ܒܡܠܟ : ܘܐܡܪܘ
ܠܗ ܡܫܟܚܐ
ܫܐܘܬ
ܒܒܥܬ ܗܝ
ܕܡܫܡܫܢܝ
ܡܬܟܢܫܢܐ
ܒܐܠܗܘܬܐ :
ܫܠܡ ܠܗ
ܗܘܝܢ
ܦܬܓܡܗ
ܕܡܠܟܘܬܐ
ܘܐܡܪܘ ܠܗ
ܬܫܒܘܚܬܗ f. 31 b
ܡܟܐ ܗܘܐ
ܐܝܟ ܐܒܢܐ
ܕܫܝܚܬ ܒܩܕܡ ܝ
ܘܫܢܝܬ
ܬܚܝ ܡܢܬܟ :
ܘܡܘܬ
ܒܚܝܘܗܝ ܡܠܟܐ :
ܘܐܡܪ ܠܗ
ܫܒܚܐ : ܠܟܠܗ

f. 26 b ܐܘܢ ܕܠܐ
ܐܬܡܫܚܬ
ܐܝܟ ܐܠܗܐ
ܗܘ ܕܢܣܒ :
ܟܠܗܘܢ ܕܝ ܫܠ
ܡܢܐ ܐܠܗܐ
ܐܬܚܙܝ ܠܐ
ܕܢܦܘܬ
ܚܝ ܗܘܢ
ܐܬܚܙܝ : ܘܠܐ
ܒܟܪܝܬ
ܫܢ ܒܥܘܒ ܕܠܐ
ܐܬܬܬܒܬ f. 31 a
ܒܡܘܫܐ ܢ
ܒܪܝܬܐ
ܘܒܪܝܬܐ
ܕܡܫܝܚܐ :
ܘܬܫܒܚܗ
ܐܢܘܫ
ܒܡܫܬܡܥܢܘܬܗ
ܕܗܢܝܢ ܗܘܐ
ܟܠܠ ܘܟܠܗ

f. 9a ܒܫܒܬܗܘܢ
ܘܐܙܠ ܠܟܐ
ܘܗܘܐ ܚܣܝܐ
ܠܗ ܀ ܘܐܡܪ
ܠܗ ܐܢܫܝܢ ܀
ܘܗܐ
ܗܝ ܕܠܬܐ
ܕܐܬܝܬ ܐܬܬ
ܠܘܬ ܚܒܒܢ
ܘܢܣܒܘܢ ܀
ܘܐܡܪ
ܠܗ ܡܠܟܐ
f. 9b ܘܢܣܒܘܢ ܐܢܫܐ
ܐܝܬ ܠܘܬ
ܡܪܐ ܀
ܘܐܬܬ
ܠܘܬܝ
ܕܬܫܒܘܚ
ܘܫܠܡ ܀
ܘܗܝܕܝܢ ܐܬܬ
ܒܟܐ ܩܕܡ
ܬܘܒ ܘܗܟܢ

f. 14a ܡܛܠ ܗܕܐ
ܠܐܢܫܝܢ ܒܠ
ܟܠ ܐܢܫܘܬܐ
ܕܢܫܪܘܗ: ܘܗܘ
ܒܥܕܬܐ
ܦܣܩ ܗܕܐ
ܐܢܬܘܢ
ܠܥܘܗܕܢܐ
ܘܝܠ ܘܗܒܝܢ
ܒܥܠܡ .
ܐܪܘܬ ܗ
ܐܢܫܝܢ ܒܗ̇
f. 14b ܒܥܕܬܐ ܗܘ
ܬܫܒܘܚܬܗ:
ܘܚܒܝܪ
ܐܬܒܗܬܐ
ܘܡܫܟܢܐ .
ܘܫܒܝܢ
ܫܘܒܚܝܢ
ܕܢܦܩܝܢ
ܘܐܙܠܝܢ
ܘܬܫܒܘܚܬܐ

f. 4a

ܘܡܫܒܚܝܢ
ܐܚܪܝܢ ܠܗ̇
ܠܡܫܝܚܐ :
ܘܗܘܘ ܐܟܘܬ
ܡܫܡܫܢܝܢ
ܗܝܟ ܡܠܐ
ܕܢܘܗܪܐ .
ܘܡܕܡܝܢ
ܠܗܘܢ
ܒܗܘܢ
ܠܥܠܡܐ :
ܘܐܫܬܟܚܝܢ
ܡܛܠ ܗܢܐ
ܡܢܝܢܐ
ܕܕܒܚܐ
ܫܡܥ ܡܠܬܐ .
ܗܠܝܢ ܕܝܢ
ܐܬܚܙܝܬ
ܙܟܝܐ ܗܘܘ
ܡܫܠܡܢܝܢ
ܡܗܝܡܢܘܬܐ
ܕܣܝܒܪܘܗܝ

f. 4b

ܘܕܝ̈ܠܡܬܐ
ܘܡܫܡܠܝܘܬܐ
ܕܠܗܘܢ
ܗܘܝܢ ܗ̇ܝ
ܒܐܪܡܝܢ
ܘܬܠܬܐ
ܒܡܫܝ̈ܢ ܗܘ
ܒܐܬܪܐ .
ܘܗܐ ܬܪ̈ܝܢ
ܐܣ̈ܝܢ ܐܬܘ
ܡܢ ܒܪܝܬܐ
ܕܡܫܟܐ
ܘܐܡ̈ܪܘ ܠܝ :
ܢܗܘܐ ܡܠܟܐ
ܟܠ ܡܫܡܫܝܢ
ܕܕܩܠܝܢ
ܘܐܡܪܘ
ܠܝ ܢܦܠܘ
ܠܟܘܢ
ܗܘܐ ܩܠܐ
ܠܠܒܢܝ
ܘܐܬܐ ܡܢ

65a ܣܓܝܐ ܘܦܓܪܗ
ܐܠܗܐ
ܕܗܘܬ
ܒܥܕܢܐ
ܡܢ ܐܠܗܬ:
ܘܐܬܩܪܒ ܠܗ
ܕܟܣܦܘ ܡܢ
ܠܡܠܘܟܐ:
ܘܡܛܠ ܐܢܝ
ܡܛܠ ܡܘܬܘܢ.
ܘܐܡܨܝܢ
ܠܗܘܢ ܡܢ
ܕܫܒܩܝܢ ܕܠܟܐ † 70a
ܡܫܬܩܠܘܢ
ܡܬܢ : ܐܝܢ
ܡܟܪܢܝܢ
ܡܬܟܘܢ
ܘܗܘܡܝܢ
ܡܫܡܫܝܢ
ܐܬܚܙܝ
ܡܫܡܫ
ܕܘܚܠܐ

:ܕܕܝܪܘܬܐ 65
ܘܡܬܪܥܝܢ ܗܘܘ
ܢܦܫܬܗܘܢ:
ܐܬܚܫܒܘ ܗܘ
ܒܫܠܡܗ
ܕܐܠܗܐ
ܟܠܝܠܐ ܗܘܐ
ܕܢܬܟܠܠ
ܡܢ ܟܢ
ܐܢܫܘܬܗܘܢ.
○ܗܟܢܐ ܐܝܬ
ܐܢܫܝܢ ܠܗܘܢ
ܐܢܫܝܢ ܘ † 70b
ܘܒܝܬܐ
ܒܪܫܟܘܢ
ܕܠܐ ܐܢܫܬܗ.
ܡܐܬܘܢ ܠܗ ܠܟܐ
ܘܠܟܘܠܟܘܢ
ܡܫܠܘܢ
○ܟܕ ܗ.
ܥܡܡܝܢ ܗܠܝܢ
ܗܘܝܢ

f 69a ܒܪܘܚܐ
ܕܗܘܟܐ·
ܘܐܬܢܨܚܘ
ܐܝܟܢܫܘܢ ܥܠ
ܣܛܢܐ
ܕܡܒܐ܆ ܐܟܢ
ܣܢܝܢܘܬܗ
ܐܠܗܐ ܐܬܒܢܐ
ܬܘܕܝܬܗܘܢ
ܠܗ · ܘܟܬܒ
ܫܘ ܢܘܫ
ܐܬܥܢܝܬ
f 70a ܐܠܗܐ ܠܟܠܐ
ܩܕܡܝܐ ܕܡܕܐ
ܐܬܗܐ ܠܢܗܝܢ܆
ܣܘܥܡܐܝܢ
ܡ. ܘܦܪܣܝܢ
ܡܚܠܝܢ ܐܘܢ
ܕܐܬܬܚܡܘ
ܬܬܦܢܝ ܐܬܚܬܒܘ
ܘܡܩܝܡܝܢ
ܦܪܣܐ ܚܕ

f 69b ܟܠܗܘܢ܆
ܠܟܠܐ
ܢܩܝܫܘܢ
ܘܡܣܝܒܘܢ܆
ܘܐܬܟܢܫܘ
ܟܡܝܢܐ
ܕܐܬܝܢ
ܟܠܗܝܢ ܠܒܪ
ܗܢ ܢܩܫܐ
ܘܡܫܡܫܝܢ
ܥܠ ܓܢܬܐ
ܕܟܠ ܗܢ
f 70b ܕܢܟܣܐ ܗܢ
ܕܡܟܝܠܐ
ܕܢܝܩܐ܆ ܐܝܟ
ܕ. ܚܘܠܝܢ
ܠܚܝܘܬܐ
ܕܝܠ ܕܡܟܕܝܠܐ
ܟܠܚܝܢ
ܘܪܘܚܗ
ܕܥܘܪܬܐ
ܬܠܬ ܡܐܡܢ

f. 29a ܡܢ ܒܬܪ̈ܟ܆
ܫܠܝܚܝ̈ ܗ̇
ܒܪ̈ܒܪܝ
ܕܒ ܡܕܝܢܐ
ܘܣܓܕܘܗ
ܕܡܫܟܢܐ
ܘܫܒܩܘ
ܒܪܘܡܝܐ
ܕܒܪ̈ܘ
ܬܘܗܘܢ
ܘܫܪܘ ܬܗܘܢ
ܥܠ ܣܓܕܘܗ
f. 28 ܕܫܡܝܐ ܟܠܗ
ܗܘ ܐܠܗܐ܆
ܕܒ ܝ̈
ܕܡܠܟܘܬܐ
ܘܐܬܟܣܝܬ
ܓܒܪܐ
ܟܟܘܒ
ܒܪ̈ܘܟܬܐ
ܐܠܗܐ ܕܟܠ
ܡܪܘܡܘܢ

f. 29a ܒܡܠܟܘܬܐ
ܘܫܡܫܘ ܚܕ
ܡܢ ܢܨܝܚܘܬܐ
ܒܡܠܟܘܬܐ
ܘܫܡܫܐ ܚܕ
ܠܗ ܚܕ ܚܕ
ܒܫܘܠܡܗ
ܕܠܐ ܢܫܡܥ
ܐܠܗܐ܆
ܘܫܡܥܘ ܠܓܒܪܐ
ܘܐܬܐ ܚܕ
ܚܢ ܠܡܫܡܫܢܐ
f. 28 ܕܫܠܝܚܐ܆
ܘܐܦܪܝܡ
ܬܘܗܘܢ
ܥܘܕܪܢ
ܕܬܐܡ ܠܡܫܡܫܐ܆
ܡܢ ܐܬܐ ܠܟܢ
ܡܫܡܫܢܐ
ܕܫܡܫܐ܆
ܘܢܗܝܪܐ
ܡܢ ܐܬܐܡ

f. 29a ܟܪܘܙܐ
ܗܘܘ ܩܝܡܝܢ
ܒܩܪܝܫ
ܟܕ ܗܘܘ
ܥܡ ܘܡܬܟܬܫܝܢ
ܒܡܪܕܐ.
ܘܪܘܒ
ܠܡܪܝܢ:
ܘܡܠܠܘ
ܡܫܒܚܝܢ
ܕܝ ܡܫܟܐ
ܘܐܪܒܥܝܢ
f. 28a ܘܡܣܒܪܐ:
ܘܡܢܨܚܬܐ
ܥܒܕܘ ܠܐܠܗܐ
ܦܘܪܥܢܐ
ܘܡܫܒܚܘܗܝ
ܐܬܟܠܠܘ
ܡܢ ܐܠܗܐ:
ܘܒܬܪܗ
ܒܗܕܪܐ
ܡܢ ܒܬܪ

f. 29b ܕܥܠܡܐ
ܕܡܠܟܐ: ܥܡܗ
ܢܫܡܥܘܢ
ܘܢܫܒܚܘܢ
ܘܗܘ ܠ ܡܢܗ
ܗܘܐ ܠܗܘܢ.
ܘܫܘܒܚܐ
ܘܬܘܒܘܢ
ܡܢ ܕܡܫܬܒܚܐ
ܕܡܫܝܚܐ: ܘܗܘܝܢ
ܒܨܒܪ ܗܠܝܢ
ܡܫܬܒܚܬܐ
f. 28a ܫܘܒܚܐ ܘܬܘܕܝܬܐ
ܡܢ ܟܠܗ
ܪܘܚܐ
ܘܐܬܐ
ܟܠܝܢ
ܠܡܬܪܘ
ܠܗ ܕܗܘܝܢ
ܒܚܘܒܝܢ: ܗܘܘ
ܡܫܒܚܝܢ
ܕܗܘܘ

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f. 36a ܐܬܬܢܝܚܬ
ܠܗܘܢ
ܕܒܥܘܬܗܘܢ
ܬܫܪܘܬܗܘܢ
ܚܝܢ
ܕܠܟܠܡ ܗܘܝ
ܬܫܡܫܬܗܘܢ
ܕܬܗܘܘܢ
ܒܥܒܕܗܘܢ
ܒܗܝܢ ܡܫܘܬܐ:
ܗܕܐ ܕܒܬܪܝܐ
ܠܟܘܠ ܗܠܝܢ
f. 37b ܕܢܣܒܘܢ
ܠܒܢܝ ܥܡܗ
ܠܟܢܫܐ
ܕܝܢ ܠܐ
ܬܬܒܥܘܢ
ܐܬܠܒܠܘܢ
ܕܒܝܫܬܐ
ܕܝܢ ܐܟܘܬܐ
ܠܟܠܝܐ: ܘܠܐ
ܬܬܓܪܘܢ

f. 36a ܠܗܘܢ ܘܠܐ
ܬܬܕܟܪ
ܕܥܘܘܢ
ܘܠܐ ܕܝ
ܬܬܚܒܘܢ
ܟܠܗ ܕܠܐ
ܒܐܪܥܐ ܠܝ
ܠܐܢܫܘܬܐ
ܕܠܝܬ: ܐܠܐ
ܠܟܠܗܘܢ
ܫܠܝܐ ܗܘܝܘ
ܘܡܬܓܪܬܐ
f. 37b ܕܢܫܬܡܥܘܢ
ܟܠܗ ܬܓܐ
ܘܡܬܒܥܐ:
ܘܐܠܗܐ
ܡܫܠܡ ܠܗܘܢ
ܒܡܠܘܬܗ
ܘܥܒܕ ܒܗ ܠܗܘܢ
ܘܐܒܪܘ
ܐܝܟ ܐܒܘܢ
ܒܐܪܥܐ

ܡܣܝܟܢ ܕܐܬ f 36b
ܐܡܪ ܠܟ
ܒܢܝ ܐܝܟ
ܡܫܒ̈ܚܝܢ :
ܡܢܐ ܓܝܪ Ps 116 12
ܢܦܪܥܐ
ܠܡܪܝܐ
ܘܥܠ ܡܢܐ
ܕܥܒܕ ܠܢ
ܟܠ ܕܡܣܝܒܪܘ
ܢܣܒܠ ܘܡ̈ܚܘܬܗܘܢ
ܕܡܪ̈ܝܐ
ܘܫܢܝܐ
ܢܣܒܘܢܐ : f 37a
◯ܒܗ ܬܠܐ
ܐܒܗܝ
ܐܚܘܗܝ
ܠܘܗܢܐ
ܘܐܡܪ
ܡܪ̈ܝܐ ܫܡܥܘ
ܡܣܝܒܪܢܐ
ܒܗ̇
ܕܐܠܗܐ

ܚܝܐ ܕܠܐ f 36b
ܡܘܬܐ : ܠܐ
ܬܬܒܥܐ
ܬܗܘܘܢ
ܠܡܫܝܚܢ : ܐܠܐ
ܐܬܒܥܘ
ܠܚܝܘܗܝ
ܘܡܣܝܒܪܢܘܬܗ :
ܘܚܝܠ ܬܗܘܢ
ܡܘܕܝܐ
ܫܒܬܐ
ܕܠܚܡܘܢܐ
ܡܘܬܢ : ܘܡܫܚܠ f 37a
ܘܡܪ̈ܓܢܐ
ܕܡܫܡܫܬ
ܒ̈ܪܝܢ
ܡܫܡܫܢ
ܘܡܕܡܢܝܢ :
ܕܠܝܢ ܥܒܕܝ
ܐܢܫܝܐ
ܘܬܫܒܘܚܬܐ
ܠܐܠܗܘܬܐ

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f 74a ܫܡܫܘܬ
ܗܝ ܐܢܫܐ
ܘܐܬܦܠܣܪܬ
ܬܦܢ܂ ܘܗܘܬ
ܡܬܬܝܗܒ.
ܕܝܗܒܐ ܗܘ
ܬܬܪܬܚܐ
ܡܬܒܥܝܢ
ܠܗ ܐ̈ܚܐ
ܡܬܦܩܐ
ܐܢܫܐ܂ ܐ̈ܚܐ
ܡܬܦܩܝܢ
f 81b ܐܢܫܐ ܘܡܦܠܛܝܢ
ܠܗ܂ ܡܠܝܢ
ܗ̈ܝ ܐ̈ܢܫܘܬܐ
ܡ̈ܢܝܢ
ܢܦܫܗ ܕ̈ܡܝܢ
ܐܬܒ̈ܪܐ
ܘܡܦܠܛ
ܡܬܪ̈ܬܐ
ܘܡܠܠܝܢ
ܠܟܢܫܬܐ

f 74a ܒܪܢܫܐ ܗܘܝܘ ¦
ܡܬܘܣܦܬܐ
ܘܡܠܠܝܢ
ܘܡܦܝܣܐ
ܘܐܝ̈ܬܘܗܝ ܒܗ
ܥܠܬܗܝܢ܂
ܘܡܘܠ ܡܢ
ܗܘܘ ܦܠܛܝܢ
ܒܗ ܗܘܘ
ܕܠܐ ܡܠܠܝܢ
ܡܬܘܣܦܝܢ܂
ܘܡܢܘܗܝ ܠܟ
f 81 ܠܟܘܢ ܥܠ
ܬ̈ܘܒܗܘܢ܂
ܘܢܬܒܪܘܢ ܥܠ
ܒܬܗܘܢ܂
ܗܘܐ ܠܗ ܗܝ
ܐܬܪܘܡܪ
ܘܡ . . .
. . . . .
. . . . .
. . . . .

f 81 is not a palimpsest, but several lines are cut away

f 74b ܒܪ ܗܝ ܗܘܐ
ܡܬܬܘܐ
ܠܝ ܗܠܝܢ
ܗܘܐ ܒܟܐ
ܘܕܡܟܘ.
ܚܬܝ̈ ܗܘܝܢ
ܥܠܝܐ
ܕܥܡܝ ܗܘܝܢ
ܕܐܘܒ ܐܝܟ
ܕܡܬܚܫܝܢ ܗܘܘ
ܒܫܘܠܝܢ:
ܘܒܬܘܢ
f 81a ܗܘܐ ܐܝܟ
ܠܗ ܡܟܐ
ܬܣܒܪܐ
ܐܢܐ ܗܘܝܢ
ܫܬܐ ܡܟܐ
ܘܡܚܟܐ ܚܢܢ
. . . .
. . . .
. . . .
. . . .

f 74b ܗܘܝܢ ܒܪ
ܘܣܒܪܘܗ̇
ܥܬܝܢ: ܗܘܘ
ܡܢ ܦܠܓܘܬܗ
ܐܠܦ ܗܘܬ
ܐܟܐ ܘܩܘܫ
ܕܢܝܐ
ܕܚܫܘܫܘܬܐ:
ܕܡܢ ܦܠܓܘܬܗ
ܢܚܘ ܠܗ
ܠܡܕܒܪܢܐ·
ܡܬܒܬܬܢ
f 81a ܠܗܘܒܠ
ܡܦܠܓܐ·
ܒܟܝܟܐ
ܘܡܣܝܒܘܬܐ:
ܗܘܝܢ ܐܘܢ
ܒܗ ܢܦܫܗ
ܒܪ̈ܒܪ̈ܝ
ܠܗܘ ܦܠܓܐ
ܕܫܪܝܢܐ·
. . . .

ܠܐ ܓܒܗ f. 20a
ܕܡܫܠܛܝܢ
ܥܠܘܗܝ. ܐܠܐ
ܐܦ ܐܢܘܢ
ܡܫܒܚܝܢ
ܕܒܪ ܥܠܘܗܝ
ܠܒܪ܆
ܕܒܪ ܡܠܟܐ.

ܘܟܕ ܗܘ
ܫܒܥܐ
ܐܡܝܢ ܕܠܐ
ܐܝܬܘܗܝ f. 7b
ܠܗ ܕܢܬܦܠܠ
ܥܡ ܗܠܝܢ
ܡܫܝܚܐ܇
ܡܢ ܐܪܥ . .
. . . .
. . . ܡܢ
ܕܪ̈ܚܡܝܢ ܠܗ
ܡܫܟܚܐ ܡܢ
ܕܝܢ ܕܗܘܐ

ܐܦܝܣ ܠܗ܆ f. 20b
ܘܡܫܟܚܐ ܗܘ
ܡܫܡܫܘܢ
ܥܠ ܚܝܘܗܝ
ܗܘܝܘ ܕܝ
ܬܠܡܝܕ
ܘܡܫܠܛܝܢ
ܥܠܘܗ ܐܪܙܐ
ܠܒܪ ܗܘܬ
ܬܫܒܘܚܬܗ
ܕܫܘܒܚܬ
ܥܡ ܗܠܝܢ
ܕܡܫܝܚܐ܇ f. 17b
ܗܘܝܘ ܕܝ
ܕܢܬܦܠܠ ܥܡ
ܗܠܝܢ
ܡܫܘܒܚܬܐ
ܥܡ ܗܘ ܦܓܪܗ
ܥܠܘܗܝ
ܡܫܒܚܐ
ܘܐܕ̈ܪܘܗ ܗܘ
ܘܦܪ̈ܘܗ[1] ܥܠܘܗܝ

[1] Cod. ܘܦܪܘܗ

f. 20 b ܟܢܫܝܗܘܢ
ܘܢܦܩܘ ܡܢܗ
ܐܚܪܝܢ ܐܚܪܝܢ
ܘܗܘܐ ܫܪܝܐ
ܘܐܡܪ
ܡܟܪܙ ܗܘ
ܒܪܐ ܕܠܐ
ܐܝܠܝܢ
ܡܢܝ ܟܡ
ܐܬܕܝܢܘܢ
ܕܢܘܟܪ̈ܝܐ
ܘܟܕ ܕܝ
17 a ܐܡܪ ܗܠܝܢ
ܥܠܝ ܪܘܡܗ
ܟܡܪܐ: ܘܡܢ
ܒܬܪ ܕܫܡܥܬ
ܡܟܣܐ ܡܢܗ
ܩܕܡ ܘܗܒ
ܫܡܥܬ ܕܝ
ܗܠܝܢ ܗܘܝܬ
ܒܥܘܢ
ܠܐܠܗܐ

f. 20 b ܕܡܠܟܘܬܐ
ܡܢܝ ܟܡ
ܒܝܢܬܗܘܢ
ܕܠܐ ܢܫܒܩܘܢ
ܡܢܝ. ܗܘܝܬ
ܕܐܬܦܠܓ
ܘܢܨܘܪ
ܒܦܓܪ̈ܝܗܘܢ
ܕܡܫܝܚܐ
ܕܐܬܩܛܠܘ
ܬܘܒ: ܘܩܛܠܘ
ܒܗܠܝܢ
f. 17 a ܒܢܝܬܐ
ܐܢܫ ܟܡ
ܐܢܫܝܗܘܢ
ܕܐܢܫܝܢܐ
ܕܐܬܩܛܠܘ:
ܘܐܬܢܛܪ
ܒܟܠ ܫܢܝܢ
ܠܟܠ: ܘܡܟܕܝܢ
ܗܘܘ ܠܐܠܗܐ
ܟܠ ܗܠܝܢ

ܘܠܐ ܦܪ̈ܫܘ f. 1a	f. 1a ܕܡܫܝܚܐ
ܡܢ ܫܘܒܚܗ	ܬܫܡܫܘܢ:
ܕܡܫܝܚܐ.	ܕܬܫܡܫܬܗܘܢ
ܗܘܝܢ ܫܘܐ	ܗܘܬ ܗܝ
ܕܫܘܒܚܗ:	ܕܫܘܒܚܐ
ܕܡܢ ܡܠܐܟ̈ܐ	ܠܘܬ ܡܪܢܐ
ܠܐ ܡܢ	ܐܠܗܘܗܘܢ:
ܫܘܒܚܗ	ܗܘܘ
ܕܡܫܝܚܐ:	ܒܐܘܦܘܢ
ܕܥܠܐ ܫܡܐ	ܡܙܡܪܝܢ
ܘܠܐ ܠܡܘܬܪ	ܠܐܠܗܐ
ܠܐ ܡܦܪ̈ܫܝܢ	ܕܗܘܡܪܐ:
ܠܐ ܡܢ f. 8b	f. 8b ܘܫܒ̈ܚܘ
ܫܘܒܚܗ	ܠܡܠܟܐ
ܕܡܫܝܚܐ	ܒܒܥܘܬܐ
ܗܘܕܝܢ ܐܘܦ	ܘܬܫܒܘܚܬܐ
ܗܠܝܢ ܡܙܡܪܐ	ܘܠܐܠܗܐ
ܘܫܡܪܘ	ܕܠܥܠܡ
ܦܘܩ̈ܕܢܘܗܝ	ܕܥܠܡ:
ܠܐܠܗܘܬܐ	ܗܘܕܝܢ
ܘܠܫܒܚܐ.	ܐܬ̈ܚܝܕܘܢ
ܐܢ ܐܘܢ	ܒܫܘܒܚܐ:

f. 1 ܡܫܝܚܐ	f. 7b ܕܗܘܘ: ܘܠܐ
ܫܘܒܚܗܘܢ	ܗܘܘ ܡܣ̈ܟܝܢ
ܕܐܪܒܥܝܢ	ܕܠܘܬ ܡܫܝ̈ܚܐ
ܠܒܫ ܐܢܫܐ	ܡܢܝܢ ܟܠܗܘܢ
ܡܫܡܫܬܠ	ܥܠ ܐܪ̈ܥܐ:
ܬܠܡܝ̈ܕܐ	ܐܢܫܐ ܕܝ ܟܕ
ܟܕ ܡܫܝܚܐ:	ܡܫܝܚܘܬ ܫܠܝܡ
ܫܠܝܚܐ	ܒܫܠܡܝܢ
ܕ ܐܬܝܢ	ܡܬܟܪ̈ܙܝܢ
ܐܬ̈ܝܢ	ܡܫܒܚܬܘ ܡܢ
ܐܬܟܠܘ:	ܕܥܠܝܬܐ:
ܡܢ ܕܥܒܠܝܬܐ.	ܘܥܘܕ ܠܦܐ
f. 8a ܒܥܘܕܪܢ	f. 8a ܐܚܪܘܢ ܠܐ
ܕܝ ܗܘܘ	ܐܬܒܬܪܬ
ܡܫܡܪܝܢ	ܒܗ: ܐܠܐ
ܕܩܛܠܘ	ܐܬܟܪܒܬ
ܒܠܘܗܘܢ:	ܡܢ ܡܒܟܝܬܐ.
ܘܗܘܘ ܕܝ	ܟܕ ܗܘܬ
ܡܟܠ̈ܠܝܢ	ܦܠܚܢ ܗܘܢ
ܒܟܠ ܐܬܪ:	ܒܟܒܫܬܐ:
ܡܫܪ̈ܝܢ	ܕܗܘܬ ܐܬܪ
ܕܡܢܘܢ	ܕܐܬܐ ܠܗܘܢ

f. 22a ܕܡܬܠܒܘܢ
ܘܢܩܫܘܢ
ܠܗ܇ ܘܗܘܬ
ܡܥܪܬܐ
ܡܢ ܟܕ
ܥܒܕܝܢܬܐ
ܐܬܒܪܝ
ܐܘܪ̈ܚܬܢ
ܠܒܝܬܗ܆
ܘܗܘܬ
ܗ̇ܝ ܫܥܬܐ
ܒܟ̈ܢܬܐ
f. 15a ܒܫܘܬܝ܆
ܘܒܟܢ ܗܘܬ
ܡܢ ܐܠܗܐ
ܕܐܢ ܗܘܐ
ܟܢܘܫܝܗ
ܕܢܬܠܠܝ
ܒܗܘܢ܀
ܘܬܘܒ ܟܕ
ܡܢܐ ܠܒܢܝܬܐ܇
ܘܡܢ ܗܘ

f. 22a ܕܝܫܘܥ
ܕܩܘܕ̈ܫܝܢ
ܗܢܝܢ ܕܩ̈ܕܝܡܝܢ
ܗܢܘܢ
ܟܠܗܘܢ
ܘܪܗܛܘ ܗܘܘ
ܕܐܠܗܐ
ܠܟ ܚܕܐ
ܫܘܒܚܐ ܠܗ ܕܠܐ
ܫܡܥܘܢ ܗܘ܇
ܘܥܒܕܘ ܗܘ
ܠܡܫܝܚܐ
f. 15b ܕܥܡܗܘܢ
ܠܥܠܡܝܢ
ܟܠ ܥܠܡ܀
ܚܕ ܗ○
ܕܠܐ ܐܬܚܙܝܘ
ܒܥܠܡܐ
ܕܡܩܕܫܝܢ
ܘܐܢܬ
ܠܗܘܢ ܠܡܠܟ
ܡܠܟܘܬܐ

f. 22[?] ܕܡܚܝ̈ܢܐ:
ܘܗܘܘ ܒܟ̈ܝܢ
ܕܡܚܘܦܝܢ
ܒܫܡܐ
ܘܐܣ̈ܪܠܝܢ
ܠܛܠܘܪܡܐ
ܘܡܢ ܡܟܐ
ܕܗܘܐ
ܓܒܢܘܬܗܘܢ
ܗܘ ܡܘܡܐ
ܕܐܣ̈ܪܠܝܢ:
ܘܐܪ̈ܠܘ
f. 15a ܘܐܬܟܢܫܘ
ܐܠܗܐ
ܬܫܒܚܐ
ܘܫܒܚܘܗܘܢ
ܘܢܦܠ · ܗܘ
ܠܟܠ ܕܝܥܘܗ
ܕܡܠܦܢܝܢ ܗܘܬ
ܐܠܗܐ:
ܪܚܡܗ
ܕܡܫܝܚܐ

f. 22b ܗܘܐ . ܘܚܠܐ
ܕܐܬܦܠܘܢܝܢ
ܡܗܝܡܢ
ܠܗܪ ܗܘ
ܟܪ̈ܘܒܐ
ܕܗܘܐ ܒܟܠܗ
ܒܐܠܗܐ:
ܘܗܘܦ ܥܠܡܐ
ܕܐܠܗܐ.
ܘܐܬܒܫܪܬ ܗܘ
ܚܝܐ ܠܟܠܢܐ
ܘܐܬܒܪܬ:
f. 15a ܘܡܛܠ ܗܘ
ܕܪܪ̈ܝܐ
ܕܗܘܐ ܒܟܠܗ
ܒܐܠܗܐ:
ܘܒܡܐ ܠܬܪ̈ܬܗܘܢ
ܠܒܫܐ.
ܘܒܡܫܚܗܘܢ
ܕܐܠܗܐ
ܐܬܚܫܒܘ
ܠܦܘܪܐ:

f 59b ܘܚܙܘܗ̇ ܐܟܘܢ
ܐܠܗܐ
ܬܒܝܪܐ
ܘܫܒܝܪ̈ܗܘܢ
ܡܛܠ
ܘܐܬܡܛܠ
ܪܚܘܩܐ
ܕܫܒܪ̈ܗܘܢ.
ܘܗܘܘ ܕܝ
ܡܬܢܟܦܝܢ
ܕܗܦܟ
ܬܘܒܘܗܝ
f 62a ܠܐܬܪ̈ܗܘܢ.
ܘܠܐ ܗܘܐ
ܡܠܝܢ ܕܐܠܗܐ
ܗܘܬ ܬܒܝܪܐ:
ܘܡܢ ܣܓܝܐܬܐ
ܗ̣ܝ ܡܛܠܬܗ
ܢܟ̈ܝܐ ܘܛܠܠܐ:
ܘܡܢ ܟܬܪ
ܟܝ ܫܒܘ
ܢܘܪܐ

f 59a ܒܣܘܠܩܐ:
ܘܡܬܚܙܝܢ ܐܘܪ̈ܚܬܐ
ܕܥܠܝܢ ܠܥܠܐ
ܠܫܡܝܢ
ܗܟܝܠ ܕܝ
ܕܡܫܝ̈ܚܘܢ
ܐܬܪܐ.
ܘܟܕ ܗܘܐ
ܚܕ̈ܝܢ ܗܠܝܢ
ܐܬܘ ܐܢܫܝܢ
ܡܢ ܛܘܪ:
f 62a ܠܟܪ̈ܡܝܢ
ܣܘܠܝܢ
ܬܩܢܬ ܟܣܝܐ
ܒܫܒܝܐ
ܒܫܒ̈ܝܢ:
ܘܒܪ̈ܒܝܢ
ܕܝ ܗܘܘ
ܡܫܟܚܝܢ
ܠܟܘܠ
ܐܬܪ̈ܗܘܢ.
ܘܟܕ ܚܙܘ

ܗܘܘ ܫܡܝܢ. f 59.	ܘܡܫܡܫܝܢ f 59
ܩܕܝܫ ܗ̇ܝ	ܒܡܠܐ̈ܟܐ
ܗܘܘ ܫܦܝܪ	ܐܬܘ ܗܢܘܢ
ܡܢ ܒܪܒܪܝ.	ܦܪ̈ܘܫܐ
ܘܗܘܘ ܡܠܠܝܢ	ܡܢ ܐܘܪܥ.
ܒܒܪܒܪܝ.	ܗܘܘ
ܗܠܝܢ ܗ̇ܝ	ܒܪܘܚܝ
ܒܒܪܝ	ܘܬܒܥ
ܒܗ ܘܠܗܘܢ	ܠܟܠܗܘܢ
ܩܕܝܫܐ	ܠܡܪܝܐ
ܕܫܡܫܘܗܝ.	ܘܫܡܫܘ
ܗܘܘ ܐܠܕ f 62a	ܘܠܟܠܗܘܢ f 62a
ܡܠܝܢ ܒܗܘܢ	ܡܢ ܡܠܟܐ:
ܗܠܝܢ	ܢܗܡܫ:
ܕܩܕܝܫܘܬܗܘܢ.	ܘܫܪܘ ܕ.
ܡܢ ܫܘܒ	ܒܡܪܟܒܐ
ܒܫܘܠܐ	ܡܢ ܡܚܕܝܘܬ
ܘܫܒܝܚ	ܕܫܡܝܫܐ
ܫܒܝܪ̈ܘ	ܒܐܬܪ ܫܘܐ
ܒܡܪܟܒܐ:	ܘܩܪܝܢܐ
ܗܘܐ ܕܝ	ܠܟܠܗܘܢ
ܕܪܒܐ ܒܗ	ܒܗܠܝܢ

f. 46 a ܗܟܢܐ ܠܬܫ̈ܥܝܬܐ
ܥܒ̈ܕܝ ܘܩܛܠܘ
ܡܢ ܐܚܝܢ
ܒܗܘ ܙܒܢܐ
ܬܘܡܢܝܢ
ܘܐܬܪܒܐ
ܟܒ̈ܝܪܝܢ .
ܘܫܒܩ ܠܗܘܢ
ܒܡܕܒܪܐ .
ܗܟܢܐ ܠܐ .
ܗܘܬ .
f. 43 a ܗܠܝܢ ܕܝ
ܟܠܗܘܢ
ܒܐܝܕܐܝܬ ܗܘܘ
ܒܫܪ̈ܝܪܐ ..
ܠܡܫܠܡ ܢܦܫܗܘܢ
ܥܡ ܗܢܐ
ܕܐܬܩܛܠܘ
ܟܠܗܘܢ .
ܘܠܐ ܐܬܬܥܝܪ
ܒܣܘܦܗܘܢ
ܐܝܟ ܕܒܚ :

f. 46 b ܐܢܫܐ ܕܝ
ܟܕ ܗܠܝܢ
ܡܬܥܒܕܢ
ܐܬܓܠܝܬ
ܐܢܫ ܘܫܘܕܥܬ
ܡܢ ܪܘܚܬܐ
ܕܗܘܬ
ܠܦܪܢ ܡܢܗ :
ܘܡܢܬ ܕܝ
ܡܕܒܕܪ̈
ܒܡܓ̈ܕܠܝܗܘܢ
f. 43 ܕܡܫܝܚܝܐ .
ܘܐܫܬܒܝܬ
ܟܠܗܘܢ
ܕܐܬܩܛܠܘ
ܠܒܪ ܡܢ ܬܠܬܐ
ܕܫܡܗܘܢ
ܘܐܪܘܢ
ܘܐܕܪܝܣ
ܕܡܝܠܘܣ
ܕܝ ܗܘܐ
ܒܡܥܪ̈ܬܐ

19 ܒܪܐ ܕܐܠܗܐ
ܒܫܠܝܚܗ
ܒܟܐܢܘܬ
ܐܠܐ ܠܐ
5 ܕܡܘܬ:
ܐܘܪܘܗܝ
ܕܝ ܠܐ
ܗܘܐ ܗܘ
ܐܘܠܨܢ
ܡܫܘܚ
ܕܠܘܟ:
ܒܪܒܢܝܐ ܠܗ
21 ܕܗܝܡܢܘܬܐ ܗܘܬ
ܡܫܡܫܢܐ
ܒܟܢܫܗ
ܒܝ ܡܫܝܚܐ
ܠܡܫܒܚܗ
ܗܘܐ ܕܝ
ܡܫܚ ܕܢܦܠ
ܗܘܬ ܘܠܐ
ܕܝ ܐܟܢ
ܗܘܬ ܠܥܠܡ

19 ܫܠܝܚܘܬ
ܒܐܝܢܘܢ
ܘܦܠܓ ܘܠܘܩܒܠܗ
ܠܐ ܩܪܒ:
5 ܘܗܘܐ ܕܝ
ܐܝܟ ܡܢ
ܒܦܘܪܩܢܗܘܢ
ܕܢܘܚܝܐ
ܗܘܝܘ ܒܚܝܘܬ:
6 ܗܘܐ ܕܝ
ܡܫܝܚܐ ܗܝ
ܘܗܘܐ ܗܘܐ
ܘܚܕܐ ܡܢܗ
ܥܠ ܦܘܪܩܢܗܘܢ
10 ܒܪܘܚܢܝܐ:
ܗܘܐ ܕܝ
ܚܝܝܢ
ܘܐܬܟܠ
ܥܠ ܟܠ
20 ܗܘܐ ܕܦܠܓܐ
ܠܐܢܫܐ.
ܦܘܫ ܕܝ

f 66a ܒܬܪ ܕܐܬܩܛܠܘ
ܠܟܠܗܘܢ:
ܘܩܒܪܘ
ܦܓ̈ܪܝܗܘܢ
ܟܠ ܡܩܒܪܗ
ܕܐܒܝܐ
ܠܫܡܥܘܬܐ
ܕܐܪܐܟܐ
ܘܠܦܪܢܣܘܬܐ
ܕܒܢܝܢܫܐ:
ܗܠܝܢ ܕܝ
ܕܐܬܩܛܠܘ
f 71a ܒܢܝ̈ܗܘܢ
ܓܒܪܐ ܗܝ
ܐܬܗܘܢ
ܘܒܢܝܗ
ܟܠܗܘܢ
ܐܟܠ ܐܢ:
ܘܩܒܪܘ
ܐܬܗܘܢ
ܬܘܒܬ
ܦܓܪܐ ܟܠܗ

f 66a ܡܢ ܡܥܒܕܢܘܬܐ
ܕܡܢܝܐ
ܒܡܕܝܢܬܐ ·
ܘܐܬܘ ܠܘܬܢ
ܘܫܐܠܘ ܡܢ
ܐܘ ܠ ܟܡܢ
ܘܡܬܬܟܠܢ
ܥܠ ܡܫܝܚܐ
ܕܐܬܩܛܠܘ:
ܘܥܠܘ ܘܫܩܠܘ
ܦܓ̈ܪܝܗܘܢ
ܕܩܕܝ̈ܫܐ
f 71a ܒܡܥܪ̈ܬܢ:
ܘܩܒܪܘ
ܡܬܬܟܠܢ
ܘܒܟܝܢ
ܡܪܝܪܐܝܬ:
ܒܟ̈ܝܢ
ܡܪܝܪܬܗ
ܕܡܫܝܚܐ
ܡܕܝܢܬܐ
ܘܢܩܝܐ

f 66 b ܥܠ ܐܪܥܐ.
ܐܝܟ ܕܝ
ܗܘܝܢ ܒܡܠܟܐ
ܐܡܪܐ: ܡܛܝܢ
ܡܫܡܫܬܐ
ܕܠܦܘ
ܒܦܪܨܘܦܗܘܢ
ܕܡܫܝܚܐ
ܚܒܝܒܘܗܝ
ܕܡܫܝܚܐ :
ܗܠܝܢ ܐܝܟܢ
ܕܡܫܝܢܗܘܢ
f 71 a ܣܘܓܐ
ܠܚܒܝܫܐ:
ܘܡܫܡܫܝܢܗܘܢ
ܗܘܘ
ܐܝܟܢܐ
ܕܐܡܪܗܘܢ :
ܕܡܪܢ
ܡܫܡܠܝܢܐ
ܡܫܒܚܐ
ܡܫܬܠܡܘܢ

f 66 a ܕܝ ܡܫܠܘ .
ܒܡܫܒܚܘܬܗ
ܕܝ ܢܦܫܗ
ܕܥܒܕ ܠܗ
ܕܣܘܦܢܐ
ܕܥܒܕ : ܐܢܬܘܢ
ܡܣܟܢܝܢ
ܡܣܟܢܘܬܢ
ܕܟܝܢ : ܘܣܘܣܘ
ܒܦܪܨܘܦܗܘܢ
ܕܡܫܝܚܐ :
f 71 a ܕܐܘܠܦ ܗܘܘܢ
ܡܫܡܫܝܢ
Matt. 25.36 ܠܟܐ : ܕܚܒܝܫܝܢ
ܗܘܝܬ
ܘܐܬܝܬܘܢ
ܠܘܬܝ :
ܘܡܫܡܫܘ
ܗܟܘܐ ܐܦ
ܠܟܘܢ ܕܡܫܡܫܐ :
ܘܗܘܘ ܐܦ

f. 48a ܡܫܝܚܐ
ܬܠܡ̈ܝܕܝ
ܘܬܫܒ̈ܚܬܐ :
ܕܫܘܒܚܘܗ*
ܗܐ ܕܝ ܗܘܐ
ܡܢ ܩܕܡܐ .
ܗܘܬ ܢܦܫܗ
ܥܡ ܒܢܘܗ
ܒܫܡܗ .
ܘܩܕܡ ܗܘܝܢ
ܕܐܬܚܒܒܘ
ܬܘܒ ܢܦܫܗ
f. 48b ܕܫܒܩܢ
ܕܕܠܝܢ
ܘܬܐܟܠ
ܠܐܘܪܫܠܡ*
ܕܡܫܝܚܐ :
ܘܬܫܒܘܚܬܐ
ܘܐܠܗܝܢ
ܡܫܝܚ
ܘܬܘܒܢ
ܠܗܠܗܘܢ

f. 48a ܟܠܐܬܐ ܚܕ
ܡܢܗ
ܠܡܝܬܪܘܢ :
ܕܢܦܫܗܘܢ
ܗܐ ܕܝ ܦܢܝܫܟܐ
ܡܫܬ :
ܘܡܢܝܢ
ܝܗܒ ܠܗ ܕܝ
ܥܡ ܡܫܝܚܐ :
ܐܢܬܐ ܡܢܝܢ
ܠܗܘܢ :
ܠܐܬܐ ܕܝ :
f. 48b ܕܐܬܐ ܢܫܐܬܗ
ܡܢܐ
ܘܢܫܢܝܢ
ܘܦܪܨܘܦܗܘܢ
ܕܡܫܝܚܐ :
ܫܘܒܚܗܘܢ
ܗܘ ܕܝ
ܘܬܫܒܘܚܬܐ :
ܐܒܪܗܡ
ܡܪ̈ܝܡܝܢ

* sic in Cod

f. 48 ܠܥܠܡܐ
ܗܘܢܘܢ
ܠܡܫܝܚܐ ܀
ܗܢܘܢ ܕܠܗ
ܬܫܒܘܚܬܐ
ܠܥܠܡ ܥܠܡܝܢ
ܐܡܝܢ ܀ ܀
ܐܡܪܐ ܕܝ
ܐܘܪܝܐ
ܘܐܡܪܐ
ܐܪܘܢܝܢ
ܘܪܬܐ ܬܚܝܡ
f. 49 a ܒܐܪܬܐ ܀
ܥܠܝܗܝܢ ܕܝ
ܕܫܡܫܬܗܘܢ
ܕܐܬܠܘܢ ܐܢܬ
ܕܒܬܪܗܘܢ ܀
ܐܡܪܐ ܕܝ ܕܠܗ
ܗܘܬ ܥܠ
ܡܘܡܢܐ
ܠܡܠܘܐ
ܪܫܝܡܘܗ

f. 48 ܕܒܐܪܬܐ
ܗܘ ܀ ܘܠܐ
ܕܫܘܘܢ
ܗܢ ܝܗܒܬܐ
ܕܐܬܒܣܡܬܐ
ܕܐܬܦܠܓܘ ܬܡܢ ܀
ܐܬܡܫܚܬ
ܕܟܐܬܐ
ܠܐ ܠܘܬ
ܕܡܫܬܘܫܘܢ ܀
ܘܗܝܟ ܗܘܐ
ܦܘܫܩܗ
f. 49 a ܕܡܫܝܚܐ
ܡܫܡܫܝܢܘܗܝ
ܡܫܡܫܝܢ
ܠܐ ܢܫܬܒܩ
ܒܐܪܬܐ ܀
ܘܐܡܪܐ ܠܐ
ܐܢܫܐ ܢܦܩ
ܠܝ ܡܫܡܠܝܐ
ܐܢܫܐ ܒܡܘܬܐ
ܡܫܡܠ

f 35a ܦܪܘܣܝܣ܂
ܘܠܐ ܗܝ
ܒܬܪܬܝܢ
ܠܟܢܫܠ
ܢܪܒܘܢ
ܕܐܬܪܐ܂
ܐܠܐ ܐܢܐ
ܡܢ ܘܘܣܦ
ܐܬܒܪܝܬ
ܠܗܘܢ ܗܟܐ
ܕܐܬܟܬܒ
ܬܘܒ܆ ܐܘܦ
f 38b ܐܬܘ ܠܢ ܗܝ
ܐܡܪܘ ܠܢ
ܗܟܐ ܐܬܟܬܒ
ܟܟܒܘܢ
ܡܢ ܘܘܣܦ
ܡܫܠܡ
ܕܐܬܦܠܓܘ
ܗܟܐ܆ ܘܐܡܕܢܢ
ܠܗ ܗܘܠܐ
ܡܢ ܘܘܣܦ

f 35a ܡܝܢ ܗܟܐ
ܕܐܬܟܬܒ
ܠܗܬܢ
ܦܐܓܘܪܝܟܐ
ܘܬܫܡܫܝܢ
ܕܝ ܟܠ
ܬܫܡܫܝ
ܕܐܠܗܐ܃
ܕܫܒܩܢ ܗܘ
ܒܡܘܫܐ
ܒܠܘܗܝ
ܘܫܢܝܐ
f 38l ܙܒܢܐ ܘܙܒܢܐ
ܐܬܟܠܠܘ
ܒܟܐܢܬ܃
ܘܬܘܬܢ
ܕܡܫܝܚܝܐ
ܗܝ ܗܘܘ
ܘܬܬܢܝܚܢ
ܒܒܘܟܐ
ܟܠ ܫܠܡ
ܕܐܬܡܫܠܡ

f. 35b ܗܘܝܢ ܒܬܪ
ܒܝܢ ܗܘܫ
ܬܘܕܪ̈ܝܗܘܢ
ܕܐܬܪ̈ܐ
ܐܝܟܐ ܕܘܠܗ
ܘܐܡܪ ܐܘ
ܫܡܥܬ
ܗܠܝܢ ܐܘܦ
ܫܘܪܝܐ
ܗܘܝ ܣܘܦܢ
ܕܫܠܝܚܐ
ܘܒܣܝܡ̈ܢ
f. 38a ܠܗܘܢ: ܒܬܪܘܗܝ
ܕܐܠܗܐ
ܐܬܒܥܝܘ:
ܘܫܐܪܢ
ܒܫܠܡܘܬܐ
ܕܫܘܒܚܐ:
ܘܗܘܝܢ ܒܬܪ
ܐܟܝܘܬܗܘܢ:
ܘܬܬܒܫܪܢ
ܘܬܘܣܦܬܢ

f. 35b ܒܬܪ ܡܪܢ
ܢܗܘܘܢ
ܟܠܢܫܐ
ܕܢܗܘܝܬܘܢ:
ܗܘܝܐ ܠܟ
ܗܘܘ ܢ ܬܒܥܝܢ
ܒܬܒܥܝܬܐ ܕܠܐ
ܒܬܫܠܠܐ:
ܐܝܟ ܕ
ܢܫܘܗ
ܘܚܝ̈ܘܗ
ܠܫܠܡ:
f. 38a ܘܠܗܘܢ
ܕܢܫܘܢ
ܕܡܫܘܚܢ
ܡܢ ܒܪܢ
ܘܢܫܘܢ
ܟܠ ܕܠܩܛ
ܕܡܢܒܥܝ ܝܬܢ
ܘܐܝܢܢ
ܘܐܦ ܐܝܟ
ܒܫܠܡܘܬܐ

f 61a ܕܡܫܠܡ .
ܐܒܘܢ ܗ.
ܐܦܝܣܩܘܦܐ
ܕܒܢܬ ܠܗ
ܠܡܣܝܒܪܘ
ܘܡܚܫܒ ܡܠܠ
ܗܠܝܢ ܕܡܬܢܟܪܐ
ܡܢ ܗܘܫܦ
ܡܣܬܦܠܣ
ܘܐܬܠܒܫܬ ܠܗ
ܠܡܣܝܒܪܘ
f 60b ܠܟ ܗ,
ܠܟܬܒܬ,
ܘܟܬܒܐ ܕܝܢ
ܕܡܫܬܡܗ
ܘܦܣܝܩܘ
ܐܠܐ ܡܢܝܢ
ܠܡܬܩܦܢܘ
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f 61a ܘܫܘܒܚܐ
ܒܛܘܒܢܘܗܘܢ
ܐܫܬܡܥ
ܘܐܬܟܢܫ
ܠܐܠܗܐ
ܘܐܬܐ ܠܗ
ܡܢ ܒܬܪܗ
ܢܦܩ ܗܘܐ
ܕܗܘܝܐ
ܕܢܗܘܐ,
ܗܝ ܕܝܢ
f 60b ܡܢ ܟܕ
ܐܬܥܒܕܘܢ
ܕܟܬܒܝܢ
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ܘܐܡܝܢ
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ܘܩܘܡܬ ܡܪܐ [61
ܒܗܘܠ ܥܫܐ
ܒܐܘܩܕܢܘܬܐ
ܕܡܬܦܬܟܐ
ܘܢܫܘܗܝ
ܕܡܫܝܚܐ.
ܘܬܫܒܘܚܢ
ܒܒܪܘܝܐ
ܕܐܬܩܠܦܬܘܢ
ܘܒܗܘܠ ܙܢ
ܗܘܬ
ܡܫܝܢ
ܐܠܗܐ [61v]
ܐܝܟ ܕܠܒܝ
ܒܠܐ.
ܡܢ ܕܠܗ
ܬܫܡܫܬܐ
ܠܟܠ ܒܠܚܡ
ܐܡܝܢ ::
ܗܠܝܢ ܕܝ
ܐܬܟܫܝܢܬ ܐܢܫܐ
ܘܢܫܝܢ

ܒܪܗܘܢ [61]
ܕܚܒ ܢܦܫܗ
ܒܡܫܝܢܐ
ܥܡ ܒܢܝܢ
ܠܐܬܪܗܘܢ ܟܠ
ܥܡ ܢܦܫܬܐ:
ܘܬܢܝܢ
ܒܠܝܠܝܐ
ܡܢܝܢܐ
ܘܐܢܫܐ ܕܝ
ܒܝܕܥܗ
ܕܡܫܝܚܐ
ܦܬܝܫܬ [62]
ܬܘܗܢ
ܠܠܝܠܝܐ
ܘܡܢܝܢܐ
ܬܘܢܗ
ܒܥܐ ܬܪܝܢ
ܠܥܠܝܐ
ܡܢܝܢܐ
ܘܡܢܝܢܐ
ܘܡܫܒܚܝܢܗ

ܘܬܫܠܡܬ ܒܬܫܥܣܪ ܒܐܝܪ f. 34a
ܫܢܬ ܐܠܦ ܘܫܒܥܡܐܐ
ܘܬܠܬܝܢ ܘܬܠܬ ܠܝܘܢܝܐ
ܐܝܟ ܚܘܫܒܢܐ ܕܝܘܢܝܐ
ܕܐܬܟܬܒ ܒܝܘܡܝ ܡܪܝ ܘܥܠ
ܐܒܘܢ ܡܪܝ ܐܝܘܐܢܝܣ:
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[illegible]
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[illegible]
ܐܝܟܢܐ ܕܐܝܬ f. 39b
ܕܐܝܬܘܗܝ
ܘܡܫܝܚܐ
ܕܐܬܓܠܝܬ ܠܗ:
ܕܐܝܠܝܢ
ܒܗ 15
ܠܐܠܗܐ ܗܘ
ܐܢܐ ܗܘ ܒܗ
ܠܬܠܡܝܕܐ.
ܘܡܘܬܗ

ܕܐܠܗܐ f. 34a
ܒܥܢ̈ܝܬ
ܬܗܘܘܢ
ܠܦܐܝܬ
ܠܬܠܡܝܕܘܬܗܘܢ
ܕܗܝܡܢܘܬܐ
ܘܡܫܝܚܐ:
ܕܬܠܬ ܠܝ
ܗܕܐ ܝ ܗܘܐ
ܘܠܡ ܐܢܐ
ܟܠܗܘܢ
ܒܬܠܡܝܕܘܬܐ
ܐܢܐ: f. 39
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ܥܠܡ ܗܘܐ ܗܘܐ ܕܐܬܒܪܝܬ
ܘܡܫܝܚܐ ܕܐܬܦܠܓܘ
ܕܦܠܓ ܗܘܐ ܘܡܫܝܚܐ ܘܐܬܚܘܝ
ܗܘܐ ܕܦܠܓܘܗܝ
ܗܘܐ ܕܐܠܗܘܬܗ:
ܕܪܘܚܗܘܢ ܕܝ
ܕܝܠܗ ܘܡܫܝܚܐ

ܡܠܐܟܐ f 34b
ܘܫܘܬܦܝܢ
ܠܡܪܘܬܐ ܀
ܡܢ ܗܪܟܐ
ܠܥܡܐ ܩܪܝܐ:
ܐܢܫܐ
ܗܟܢܐ ܠܥܠܡ
ܕܡܠܟܘܬܐ.
ܠܥܠܡ
ܕܐܡܪ ܗܟܢܐ
ܥܠܘܗܝ
ܐܝܬ ܠܟ
ܒܢܝܫܬܐ f 39a
ܘܥܒܕ ܀ ܥܡܗ
ܠܗܘܢ ܀ ܡܛܠ
ܡܠܟܘܬܗ
ܕܢܐܬܘܢ ܐܡܪܢܐ ܀
ܗܝ ܗܟܢܐ
ܠܐܡܪܗ.
ܠܟܠܗܘܢ ܠܥܠܡ
ܠܗ ܠܝܬ ܠܟ[1]
ܠܐܢܫܘܬܗ ܀

ܘܗܘܐ f 34
ܐܡܪ ܠܗ.
ܐܠܗܐ ܗܘܐ
ܢܦܫܗ ܘܡܨܐ ܀
ܘܫܡܥܘ ܠܗܘܢ
ܡܫܝܚܐ ܗܘ.
ܕܡܬܐ ܗܘܝܢ
ܡܫܝܚܘܬܐ
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ܐܡܪ ܐܢܫܝܢ
ܠܗܢܐ. ܐܪܐ
ܕܐܡܪ ܗܘ
ܠܐܠܗܐ f 39a
ܕܐܝܬ ܡܫܝܚܐ
ܗܘܝܢ ܕܡܫܝܚܐ
ܡܛܠ ܠܟ ܗܘ
ܠܡܛܠܬܗܝܢ ܀
ܐܡܪܢ ܗܟܢܐ
ܠܐ ܐܠܐ
ܗܘܐ ܐܝܟ
ܡܛܠ
ܗܘܐ ܠܟ

[1] Cod. ܡܛܠܝܟ bis

ܗܘܐ ܗܘܐ ܒܗ
ܕܚܘܒܐ
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ܐܘܠܨܢܗ
ܡܢ ܐܘܡܢܘܬܐ
ܠܐܬܪܘܬܗ
ܘܡܫܬܐ:
ܘܠܟܠܗ ܥܡܗ
ܗܘܐ ܡܫܟܢܐ
ܡܫܬܪ ܠܗ:
ܗܘܐ ܐܣܝܡ
ܠܝ ܕ
ܗܘܐ ܗܘܐ ܥܒܕ
ܡܢܐ ܗܘ
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ܘܠܐ ܐܝܟܢ
ܘܠܐ ܐܫܬܘܝ
ܘܬܪܝ ܐܢܫܝܢ

ܡܢ ܣܓܝܐܐ
ܡܫܟܢܐ ܘܐܣܝܪ
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ܠܫܠܝܚܐ ܗܘܐ
ܠ ܕܡܫܬܐ:
ܘܟܢܫܐ ܕܗܘܘ
ܡܫܟܠܠܝܢ
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ܘܥܡܗ ܚܝܘܗܝ
ܘܢܓܕܘ ܠܗ
ܫܒܩܘܗ
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ܫܡܥܐ ܠܐܠܗܐ
ܢܫܬܝܠ
ܢܦܫ ܘܠܒܗ
ܚܙܐ ܘܡܢ
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f. 67a ܘܗܘܐ ܡܛܠ
ܠܬܠܡܝܕܘܗܝ
ܘܐܡܪ ܠܗܘܢ
ܐܝܟ ܐܢܬ
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ܘܗܘܐ ܗܘ
ܠܟܝܢ ܐܢܫ
ܒܫܡܐ ܕܗܘܐ
ܗܘ ܒܗܝ ܕܐܬܐ܆
ܘܗܘܐ ܣܓܝ
f. 70a ܗܘ ܟܢܘܫܐ
ܕܢܬܝܪܬܐ
ܘܟܠܗ ܐܢܫܘܬܐ܆
ܘܗܝܕܝܢ ܠܟܠܢܫܐ
ܘܠܬܠܡܝܕܘܗܝ
ܘܟܠܗ ܐܢܫܘܬܐ
ܕܐܬܚܙܝ
ܘܗܟܢ
ܬܘܗܘܢ
ܠܟܝܢܗ

f. 67b ܘܐܡܪܝܢ
ܬܠܡܝܕܘܗܝ
ܕܐܝܬܝܗ
ܘܗܘܝܢܐ܆
ܠܐ ܕܝܢ ܗܘܐ
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ܐܝܟ ܕܠܐ
ܒܐܝܕܐ ܫܡܥܢ
ܐܠܐ ܐܠܗܐ
ܠܡܫܪܐ܆
ܘܐܡܪ
f. 70b ܦܬܓܡܐ
ܘܡܢ ܗܘܢ܆
ܗܘܐ ܫܩܠ
ܫܡܥܘ ܡܠܬܐ
ܘܫܡܥܘ
ܢܗܘܘܢ
ܠܡܠܟܘܬܐ
ܕܫܡܝܐ܆
ܗܘܐ ܕܝܢ ܟܠ
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f 2a ܘܠܐ ܗܘܐ
ܢܣܒ ܠܦܪܐ
ܟܠܗ ܀ ܘܒܕܪ
ܠܟܐܦܐ
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ܘܫܬܒܩ ܠܗܘܢ
ܡܬܟܠܠܝܢ
ܦܠܓܘܗܝ
ܚܕ ܦܠܓܐ
ܠܡܫܬܘܗ
ܕܟܐܦܐ:
f 2b ܕܒܬܪܝܢ ܡܫܠܐ
ܕܢܟܐ ܠܦܪܐ ܀
ܘܫܪܟܐ
ܥܠܘܗܝ ܘ
ܦܠܓܘܗܝ
ܠܦܠܓܐ: ܘܐܬܠܗ
ܕܡܬܐܡܪܐ ܀
ܘܗܝ ܕܐܬܠܝ[1]
ܕܡܬܐܡܪܐ.
ܒܬܪ ܐܘܫܝܢ
ܡܬܦܢܝܐ

f 2a ܠܐܦܘܗ ܢܦܠܘ
ܘܐܡܪ: ܚܒܝܒ
ܚܒܠܐ ܐܒܕܐ
ܘܐܡܪܢ
ܠܐ ܗܘܝ ܗܘܐ
ܗܘ ܡܫܟܚܐ.
ܘܗܝ ܗ ܀
ܐܬܐ ܗܕܪ ܠܗ.
ܘܠܐ ܡܨܐ
ܡܫܟܚܐ ܕܡܬܒܪ
ܠܗ ܀ ܬܘܒ
f 2b ܐܫܘܝܢ ܚܒܪܐ
ܕܡܬܦܢܝܐ
ܡܚܫܒ ܠܗ
ܘܐܡܪ: ܡܠܟܐ
ܝܗܒ ܟܠ ܐܬܐ
ܠܐ ܐܡܟܢܐ ܀
ܘܟܠ ܝܗܒ ܗܘܕܐ
ܠܗ ܐܬܐ
ܛܠܢܐ ܠܐ ܐܡܟܢܐ ܀
ܗܘܐ ܠܟ
ܐܡܪ ܠܗ

[1] ܘܗܝ ܕܐܠܝ od.

f. 2a ܠܐܘܣܝܢ ܚܠ ܦܠܚ
ܡܚܐܬܪܬܐ
ܘܡܕܒܪܢܘܬܐ
ܡܫܟܚ. ܘܠܐ
ܕܟܝܐ ܡܫܟܐ
ܕܫܠܝܐ ܠܗ
ܠܐܘܣܝܢ ܗܘ ܦܠܚ
ܘܗܘ ܡܫܟܐ܆
ܘܒܗ ܐܬܚܙܝܘ
ܐܘܣܝܢ ܘܠܐ
ܡܠܠ ܥܡ ܡܫܟܐ
ܥܡ ܡܢܐ ܕܐܬܐ
f. 3a ܠܐܘܠܘܓܝܘܣ܆
ܥܡ ܕܝ ܐܬܐ
ܐܘܣܝܢ ܠܥܠܬܗ܆
ܠܐ ܐܘܣܠ
ܠܥܒܐ
ܕܟܢܐܫܬ ܡܠܝܟ
ܘܫܚܬܐ
ܕܠܝܗ
ܕܟܢܫ ܚܡܫܐ
ܥܙܝܙ ܗܘܐ

f. 2b ܫܡܥܐ ܐܚܠ
ܚܡܠ ܡܫܟܐ
ܣܘܣܝ܆
ܥܡ ܕܝ ܗܘܐ
ܕܒܝܫܐ: ܐܬܐ
ܡܫܟܐ ܠܘܬ
ܐܘܣܝܢ ܘܐܡܪ
ܠܡܫܟܐ ܥܡܝ.
ܥܡ ܕܡܟܐܬ
ܐܘܟܝܘܢ ܕܫܒܬ
ܡܢ ܒܝܬܐ.
ܘܐܡܪ: ܠܝܬ
f. 3a ܠܝ ܐܒܐ܆ ܐܠܐ
ܥܕ ܗܘܐ ܠܝ
ܐܒܐ ܐܝܬ
ܗܘܐ ܕܝܢ
ܠܥܒܗ.
ܘܡܫܟܐ ܐܡܪ
ܠܗ: ܐܘܣܝܢ
ܗܘܝ ܡܫܠܡ
ܘܡܕܡ ܡܫܟܐ
ܬܪܥܐ

(80) ܘܫܡܥܬܗ
ܘܥܒܕ ܠܗ
ܘܪܗܛ ܐܫܡܥܗ
ܘܓܕ ܠܘܬܗ
ܘܐܡܪ ܡܠܟܐ
ܠܗ ܘܐܡܪ.
ܗܘ ܫ
ܐܠܗܐ
ܕܠܬܐ ܐܢܐ
ܥܒܕ ܠܬܝ
ܟܕ ܒܟܐ
ܕܬܐܟܣܢܬܗ
(75b) ܠܐ ܩܡ ܗܘ
ܗܘ ܡܠܟܐ.
ܠܐ ܟܕ ܗܘܐ
ܐܝܟܢ ܡܠܠ
ܕܢܫܟܐ
ܠܡܠܟܐ ܕܥܒ̈ܕܐ.
ܕܗܘܐ ܚܝܝܢ
ܠܗ ܡܠܟ.
ܐܡܪ ܥܒܕ
ܠܗ ܥܒܕ ܠܗ

(81) ܡܬܟܢܫܘܬܐ
ܘܡܬܪܥܡ ܐܢܐ
ܐܡܪ ܠܝ:
ܘܐܡܪ ܕܐܠܗ
ܘܥܒܕܐ ܐܡܪ
ܠܡܪܝܐ ܠܐ
ܬܗܘܐ ܥܒܕܐ
ܟܠ ܠܟܠܗ
ܥܠ ܗܘܝ ܐܬ
ܥܠ ܚܒܪ ܠܐ
ܐܡܪܬ ܠܝ
ܟܕ ܗܘܝܢ
(75) ܬܫܒܚܢ
ܡܬܪܥܐ.
ܘܠܐ ܟܠܬ
ܠܝ: ܐܡܪ ܐܢܬ
ܠܐ ܬܬܬܐ
ܠܐܢܫ ܟܐ
ܐܠܗܐ ܐܡܪ
ܠܝ. ܘܐܡܪ ܠܗ
ܗܘ ܥܒܕܐ
ܐܬܥܒܪ̈ܢ

ܗܘ ܡܬܬܥܝܪ܃
ܘܐܬܓܒܪܬܗ
ܘܥܠ ܒܗܕܝܢ܃
ܘܗܘܐ ܒܟܠܗ
ܒܟܘܠ ܝܘܡ
ܟܢܫ ܟܢܫܝܠ
ܘܐܝܟܐ ܕ ܒܗ
ܗܢܐ ܠܥܒܕܐ
ܕܠܐ ܦܠܓܘܬ
ܒܠܠܘܬ
ܘܕܒܪܢܐ
ܗܘ ܐܬܐ
ܠܩܪܝܬܐ
ܘܒܟܠ ܐܬܒܣܡ
ܗܘܐ ܟܢܫܐ
ܗܘ ܢܗܒ ܠܗ
ܠܒܝܬܗ
ܘܡܟܠܗ ܠܗܘܢ
ܘܟܢܫܐ ܕܝ
ܕܡܬܒܪܝܢ
ܗܘ ܝܗܒ
ܠܠܒܝܐ ܙܢ

ܗܐ ܠܝܘܕܝܐ
ܘܐܝܬ ܗܘ
ܡܕܝܢ ܗ ܟܕ
ܗܐ ܘܟܕܢܝܢ
ܥܕܢ܃ ܗܘܐ
ܒܟܠ ܒܟܘܠ
ܡܢ ܒܢܝ
ܡܠܦܐ܇ ܕܝ
ܕܝ ܗܘܬ
ܦܠܐ ܘܕܝܢ
ܐܬܬܒܥܝ ܥܠܝܗ܇
ܡܠܬܐ
ܕܝܢ ܒܡܕܝܢܬܐ
ܕܐܬܐܢ
ܒܕܝܬܐ
ܗܕܐ ܕܗܘܬ
ܒܗ܇ ܘܕܝܢܬܐ
ܐܬܐ ܘܕܒܪ
ܝܘܡ ܘܠܐܢܫܐ
ܘܗܘܘ ܟܢܫ
ܗܝܟ ܡܬܢܝܚܬܐ
ܕܠܗ ܘܐܢܫ

f. 68a ܐܣܟܝܡܘܬܗ̇:
ܐܝܟܐ ܗܘ
ܒܗ ܐܬܚܬ
ܠܥܠܬܝ
ܘܢܦܠܬ
ܕܢܦܫܗ
ܕܒܢ̈ܝܐ
ܒܟܐܬܐ ܕܐ
ܐܬܒܣܡܬ
ܬܪ̈ܬܝܢ
ܫܘܚ̈ܝܢ:
f. 69a ܘܐܫܬܡܥܬ
ܠܐܠܗܐ
ܗܝܕܝܢ ܐܡܪܬ
ܠܗ ܕܒܪܬܐ.
ܗܘܕܥ ܠܗ ܫܒܘܚ
ܠܐܠܗܐ
ܗܝܕܝܢ ܕܦܩܕ:
ܘܦܩܕ ܐܬܟܠܬ
ܕܝ ܬܠܬ
ܫܘܚ̈ܝܢ
ܗܘܬ ܩܕܡܐ

f. 68a ܗܝܕܝܢ ܢܦܩܬ
ܗܒܬܗ ܠܗ
ܥܡ ܗܘܢܐ.
ܘܟܝܢܬ
ܐܝܟܢܐ ܐܝܟ
ܕܐܬܬܐ ܠܘܬܗ̇
ܒܐܣܟܝܡܐ
ܒܟܢܘܫܝܐ
ܘܐܡܪ ܠܗ
ܡܢܐ ܠܟܝ ܕܬܐܟܠܝ:
ܘܐܡܪܬ
69b ܡܪܝ ܡܠܟܐ
ܫܡܥܬ
ܠܒܣܝܡܘܬܐ
ܕܡܠܟܐ ܡܫܒܚ
ܟܕ ܢܦܫܝ
ܡܢܐ ܕܡܫܒܚܝܢ
ܡܢ ܠܥܠܠ
ܐܘܠܦܢܗ
ܘܦܘܠܚܢܐ
ܕܫܘܒܚܐ:
ܗܘܕܥ ܠܢ ܗܘܬ

f. 68 a ܠܗ ܗܘܝܢ
ܕܡܫܟܚ ܐܢܐ
ܠܡܘܪ̈ܝܢ·
ܘܐܡ̇ܪ ܠܗ
ܠܟܠ ܐܢܬ ܗܘ.
ܘܐܡ̇ܪܬ
ܠܗ ܐܢܐ
ܒܠܐ ܗܘܝܢ
ܡ̈ܢܝ ܗܘ ܠܗ
ܗܘܝܢ ܕܦܘܠ
ܒܢܝ̈ܢܐ
f. 69 ܠܢܟܣܘܗܝ
ܠܥܢܘܝܢ
ܘܫܢܐ
ܠܟܠܗܘܢ·
ܘܐܡܪ ܠܗ
ܐܢܐ ܐܡܪܬ
ܠܝ ܕܠܐ ܐܢܬ
ܗܘ ܐܢ ܕܝ
ܒܟܠ ܐܢܬ
ܕܬܬܠ ܠܗ
ܬܘܒ ܠܝ

f. 68 b ܒܠܚܘܕܘܗܝ ܗܘ̇ܝ
ܡܬܕܒܪܢܐ
ܒܪܘܚܢܐ
ܡܫܝ̈ܚܝܐ:
ܘܐܢܐ ܗܘܝܬ
ܠܗ: ܒܥܝ
ܐܡܪܬ ܠܗ:
ܗܢ ܒܥܝ
ܐܢܐ, ܒܟܘ
ܒܢܦܫܗ:
ܘܒܥܝܬ
f. 69 a ܗܘܝܢ ܕܐܢܝܢ
ܘܐܬܬ̈ܝܢ
ܒܥܬܝ,
ܒܐܢܫܘܬܐ
ܕܢܦܫܬܐ·
ܘܗܘܐ ܗܢܐ
ܠܗܠܝܐ ܗܘܐ
ܘܢܦܩ ܠܟ
ܚܕܐ
ܕܢܦܫܬܐ·
ܘܐܬܠܘܢܝ

(f. 24a) ܩܠܝܐ ܕܝܢ ܡܢ
ܡܫܬܒܚ·
ܘܡܬܢܪ ܠܗܘܢ
ܗܘ ܓܠܝܐ
5 ܕܝܢ ܡܢ ܗܠܝܢ
ܕܡܬܐܡܪܝܢ
ܘܡܫܪܝܢ
ܘܐܚܝܠ ܠܗܘܢ
ܠܒܢܝܗܘܢ ܘܐܡܪ
10 ܠܗ· ܐܢܬ ܗܘ
ܕܡܫܒܚ
(f. 23b) ܒܐܠܘܗܘܬܟ·
ܘܡܫܒܚ ܒܟܠ
ܗܠܝܢ ܕܐܡܪܝܢ
15 ܘܐܡܪܘ ܐܝܟ
ܕܢܗܘܐ· ܘܬܒܥܘܢ
ܐܡܪ
ܐܡܪܘ ܠܗ
ܡܫܡܫܬܟ
20 ܬܫܒܘܚܬܐ·
ܘܐܡܪܬ
ܐܝܟ ܕܢܗܘܐ

(f. 41) ܐܢܬ ܡܢ ܕܝܢ ܐܡܪܝܢ
ܬܫܒܘܚܬܐ ܗܘܬ·
ܗܘ ܒ ܟ
ܐܡܪܘ ܠܗ
5 ܒܟܠܐ·
ܘܡܫܡܫܬ ܠܡܪܝܐ
ܒܫܘܡܠܝ
ܕܗܘܘ ܡܫܒܚܝܢ
ܒܫܘܒܚܗ
10 ܕܐܠܘܗܘܬܟ
ܒܫܘܒܚ ܡܠܟܐ·
(f. 23) ܘܫܘܒܚ ܡܢܗ
ܕܗܘܘ ܡܫܒܚܝܢ
ܗܘܐ ܡܫܒܚ
15 ܒܫܘܒܚܗ·
ܘܐܡܪܬ ܒܢܬ
ܘܡܫܡܫܬ ܠܗ
ܠܐܠܗܐ·
[illegible]
20 ܐܠܘܗܘܬܟ
ܕܢ ܢܗܘ

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ܠܡܫܡܫܢܘܬܗ ܗܘܐ f. 24a
ܩܫܝܫܘܬܐ
ܕܠܗ̇ · ܘܗܐ
ܟܕ ܐܝܬ
ܒܩܠܝܬܐ:
ܘܡܫܡܫ ܗܘܐ
ܗܟܝܠ
ܕܡܠܦܢ ·
ܘܐܟܣܢܝ
ܕܡܫܡܫ ܗܘ
ܕܡܫܪ · ܘܬܘܒܢ
ܐܡܪ ܘܐܡܫܝܚ f. 23b
ܡܫܪܝܐ
ܡܠܟܐ ܕܗܘܢ:
ܘܡܢ ܬܒܥܗ
ܘܐܡܪ ܕܗܢ
ܕܗܒܐ ܡܢ
ܕܒܪ
ܐܣܛܪܛܝܠ
ܗܘ · ܐܒܐ
ܐܘܢ ܡܕܒܪ:
ܐܢ ܡܫܩ

ܬܘܗ ܠܐܦܪܬܐ f. 24b
ܥܡܗ ܗܘ
ܐܪܘܢܐ
ܘܢܫܒ ܠܗ ·
ܘܐܢܐ ܐܘܣ
ܒܫܢܘܗ̈ܝ
ܕܒ ܐܢܐ
ܢܩܠ · ܐܠܐ
ܢܫܒ ܗܘܬ
ܠܐܬܪ
ܣܘܪ ܠܗ ܠܗ
ܕܠܘܬ ܐܝܟ f. 23a
ܡܛܪ ܠܝ:
ܘܡܢ ..
ܐܝܟ ܕܡܠܝܢ
ܗܘܝܢ ܕܝܠܢܘ
ܫܡܝܢ:
ܘܡܠܟܐ
ܠܡܢ ܕܗܒܐ
ܘܐܡܪ ܠܗ ܬܘܗ
ܠܡܦܪܥܘ
ܕܢܘܪܐ:

Cf *Z.D M G* LVI. pp. 259, 260.

f. 11a ܘܡܛܠ ܗܘܐ
ܒܗܘܢܐ
ܟܠܒܐ ܕܗܘܐ
ܒܥܕܢ: ܘܫܡܥ
ܐܠܗܐ ܘܦܩܕ
ܠܩܘܣܛܢܛܝܢܘܣ:
ܗܘܐ ܕܝ
ܒܐܗܘ
ܡܫܪܘܬܐ
ܕܡܠܟܐ
ܘܩܣܛܘܠܣ
f. 12a ܡܠܟܐ: ܒ̈ܢܘܗܝ
ܕܩܠܘܕܝܘܣ:
ܘܦܪܣ
ܐܘܠܘܦܝܣ
ܠܡ̈ܠܟܐ
ܕܗܢ ܐܦ
ܘܠܟܠܗ
ܕܥܡܗܝ
ܕܡܠܟܐ
ܠܟܠܗ
ܕܬܚܝܬ

f. 11a ܐܣܛܪܛܘܣ
ܥܠ ܟܘܠ
ܐܪܟܝܐܪܟܐ:
ܘܐܦ
ܐܘܣܒܝܐ
ܪܒܐ ܗܘܐ
ܕܬܚܘܪܬܐ
ܕܟܢܫܪܬܐ:
ܒܣܪܐ
ܠܡܣܪܩ ܐܢ:
ܘܗܘܡܐ
f. 12b ܥܡ ܟܠܗ ܪܬܗ
ܬܪܬܝܢ
ܫܢ̈ܝܢ ܫܒܥܬ
ܬܘܒ
ܒܫܠܡ
ܠܗܘܢ ܠܐܠܗܐ
ܒܟܢܫܬܐ
ܡܫܡܫܬܐ:
ܘܐܫܬܪܪܬ
ܒܦܓܪ
ܐܝܟ ܡܢ ܗܘ

f. 11b ܐܘܠܘܓܝܣ܇
ܘܒܬܪ
ܢܦܩ
ܫܢܝܬ ܕܢ
ܒܥܝܢܐ ܕܟܠܗ
ܠܐܘܠܘܓܝܣ܇
ܘܐܫܟܚܗ
ܕܥܒܕ ܗܘ
ܒܢܝܢܗ܆
ܕܡܣܩܠܐ
ܘܟܕ ܐܘ ܠ
ܐܬܒܥܬ
f. 12a ܐܬܚܙܝܬ
ܘܐܦ ܠ
ܠܗܘܢ ܠܘܠܐ
ܘܠܘܩܒܐ
ܕܐܫܬܘܕܥ
ܠܢܦܫ.
ܗܘܝܘ ܐܢܫ
ܗܘܬ ܗܘܝܐ
ܒܫܒܝܬܐ
ܘܫܒܝܬ

f. 11b ܘܥܕܡܐ
ܘܡܠܟܘܬ
ܕܢܦܩ
ܘܐܬܒܪܬ
ܠܗܘܢ ܠܟܠܐ
ܗܝ ܡܟܣܐ
ܠܐܘܠܘܓܝܣ
ܘܬܒܬ ܒܟܠ
ܗܘܝܘ ܐܢܫ
ܕܡܫܡܫ
ܡܫܡܫܬܐ
ܐܪܫܘܗܝ܆
f. 12a ܘܗܘܡܢܬ
ܡܟܬܒ
ܐܢܫ ܕܝ
ܐܘܠܘܓܝܣ
ܗܘܝܘ ܐܘܢ
ܡܫܝܚܝܬ܆
ܘܡܟܬܒ ܐܢܫܐ܆
ܕܝ ܟܕ
ܗܘܐ ܪܘܫܐ
ܘܡܫܡܫܬ

f 32a ܢܦܩ ܘܠܐ
ܢܩܫ ܗܘ
ܐܡܪ · ܘܡܩܒܠܬ
ܠܝ܆ ܘܐܡܪܢܝܬ
ܫܘܐ ܡܩܒܐ
ܘܐܡܩܪܬ ܠܗ܆
ܒܡܘܒܢ
ܐܡܝܢܐ ܗܘܐ
ܠܗ ܬܠܬܐ
ܒܩܘܬܝ
ܕܐܡܘܠ
ܐܡܪ ܟܡ
f 25 ܙܠܐ ܐܝܠܬܐ
ܡܩܕܝܢ ܥܠܘܗܝ܆
ܘܐܡܪܬ ܠܗ
ܐܡܪ ܗܘܡܐ
ܠܗܝ܆ ܘܐܝܠܬ
ܘܐܝܬܝܬܐ
ܠܗ ܥܡܘܠ
ܘܠܡܢ
ܘܬܒܬ
ܠܗ ܚܢܝ܆

f 37a ܘܝܩܪܐܬ
ܡܫܠܠܐ
ܠܗ ܡܠܝܢ̈
ܡܫܝܚܐ
ܘܐܡܪܝܢܐ ܠܗ
ܠܗܬ ܐܝܬ
ܢܚܒ ܕܠܠܐ
ܐܝܬ. ܘܠܐ
ܠܟ ܠܝܗ ܕ.
ܕܬܝܬܐ
ܠܡܬܕܐ܆
ܠܗܬ ܐܝܬ
f 25b ܝܡܚ ܕܡܥܒܕܢܐ
ܟܡܐ ܕܪܚܡܘܬܐ܆
ܘܡܠܝܢ̈
ܫܘܝܠܐ܆
ܠܟܡ ܐܡܪܬ
ܠܗ ܘܐܢܐ
ܐܡܪܝܬ
ܘܡܟܐ ܐܝܬ܆
ܟܐܡܪܐ
ܕܡܟܟܢ܆

f. 32b ܐܢܬ ܕܝܢ
ܒܒܢܝܬܐ
ܕܐܚܝ܆
ܘܐܡܪܬ ܠܗ
ܐܦ ܐܢ
ܡܢܝܢ ܐܢܬ
ܒܒܥܝܬܟܝ ܠܐ
ܬܫܘܪ
ܡܪܬܐ܆
ܐܠܐ ܐܢ
ܒܡܐ ܐܢܬ
ܬܗܘܐ
ܡܫܡܥܐ
ܐܡܪ ܠܟܝ
ܠܐܘܠܘܓܝܘܣ܂
ܙܪܩ ܒܡܠܘܗܝ
ܐܡܪܐ ܕܝ
ܐܡܪܝܬ
ܠܗ܇ ܒܡܘܗܒܬܢ
ܙܘܪܢ ܕܝܢ
ܗܠܝܢ ܥܒܘܕܬܐ

ܗܘܠܗܘܢ ܠܝܬ
ܒܗܪܐ ܦܪܬܐ
ܒܪܝܪ ܕܕܝܠ
ܡܢ ܐܠܗܐ
ܕܫܪܝܪ
ܐܒܫܩܐܝܬ܆
ܘܐܡܪܬ ܠܗ
ܐܘ ܡܪܝ
ܡܢܐ ܐܡܪܬ
ܐܢܬ ܗܘܐ
ܠܝ ܗܟܢܐ
ܒܪܝܪ ܗܘܠ
ܕܫܡܥܬܝ
ܘܫܡܥ ܠܟܝ
ܗܘܐ ܒܚܕ
ܠܐܘܠܘܓܝܘܣ܂
ܘܚܕܐ
ܐܠܗܐ
ܒܢܘܪܐ
ܠܟܠܢܫ܇ ܘܗܘܐ
ܠܗ ܒܥܘܬܐ
ܦܠܓ܆ ܘܗܘ

(51a) ܕܡܫܬܡܠܝܢ
ܦܓܪ̈ܝܗܘܢ
ܘܟܕ ܗܘ
ܫܒܝܚܬ
ܕܗܘܐ ܚܒܝܫ
ܦܓܪ̈ܝܗܘܢ
ܐܡܝܪܬ
ܒܫܘܒܚܐ
ܕܐܝܟܐ ܗܘܐ
ܕܟܒܝܫܬ
ܗܘ ܘܠܐ ·
(54) ܘܣܝܡܬ
ܗܘ ܠܒܪܐ
ܒܐܠܗܐ ܘܒܗ
ܡܠܘܫܬ
ܠܡܦܠܓܘܬܗܘܢ
ܘܗܘܝܬ
ܫܠܝܛ ܗܘ
ܗܘ ܫܡܥܬܗ
ܕܡܬܓܪܓܪܐ
ܘܐܬܩܪܒ ܠܗ ·
ܘܬܚܒܬܬ

(51) ܒܗ̇ ܕܫܪܝܬ ܡܠܬܐ
ܕܡܢܬܗ ·
ܒܪ ܡܠܟܐ
ܕܗܘܐ ܢܦܩܘܣ ·
ܘܥܩܬ
ܬܗܘܐ ܕܢܦܩ
ܒܦܠܛܘܣ
ܣܦܪܐ · ܘܥܒܪܬ
ܘܐܬܒܝܢܬ
ܐܬܪܢܫ
ܥܠ ܡܫܡܫܢ
(54) ܗܢܘ ܗܘܐ
ܕܐܝܟܐ ܒܠܒܐ
ܕܐܒܕܬܘܢ
ܠܚܘܢ · ܘܠܐ ܐܘ ܗܘ
ܐܝܟܢܐ ܗܼ
ܐܠܐ ܐܘܟܝܬ
ܗܠܝܢ ܕܗܘܘ
ܐܠܝܢ ܘܗܘܕܝܢ
ܗܘܘ ܕܟܝܢ
ܬܘܒ · ܘܗܘܝܢ
ܐܡܝܪܬ ܗܘ ܟܠܗܘܢ

f 51 ܠܗܘܢ ܟܘܠ
ܫܘܪܢ ܘܗܘܘ
ܡܚܣܝܢ ܠܗܝ܆
ܘܡܒܪܟܢܬ
ܐܡܪܝܢ ܦܘܡܢ
ܘܠܐ ܡܠܟܬ
ܐܡܪܘ ܡܫܟܚ܀
ܗܪܡܢ ܟܪ
ܢܦܩ ܘܐܙܠ
ܬܪܬܝ ܠܗܝ
ܘܩܪܒ
f 54a ܐܘܩܝܢܐ
ܡܪܢܬܝ
ܡܪܝܡܢ
ܒܒܘܩܠܐ܀
ܘܗܘܬ
ܐܡܪ ܡܪܝ
ܫܘܫܢ
ܡܫܪܝܐ
[ܒܪܗ
ܒܐܠܗܐ]
ܐܬܪܝܢ

f 51b ܫܠܝܚܐ ܡܫܝܚ
ܘܠܗ ܢܦ
ܗܘܬܒܪܟܢ
ܡܪܝܢ ܦܐܪܫܐ
ܘܐܢ ܥܠܐ
ܐܘܦ ܐܢܫܐ
ܐܙܠ ܠܡܠܟܘܬܐ܆
ܘܫܒ ܗܘܐ
ܡܠܝܢ ܀ ܀
ܒܐܝܕܐ ܡܫܟܚܬ
ܘܫܡܥܬ
f 54a ܒܚܝܠܐܝ
ܘܡܠܬ
ܠܗܘܠܐ
ܘܥܒܕܬ
ܗܘܢ ܥܠ
ܐܠܗܢ
ܫܡܥ ܐܡܪܝܢ
ܕܗܘܐ ܡܠܟܘܬܐ
ܕܡܠܟܐ܀
ܘܗܘܘ ܐܝܬܝܢ
ܘܡܫܪܐ

ܘܐܬܚܫܒܬ f 213	ܐܠܗܢ f 211
ܗܝ ܩܘܡ	ܘܪܒܘܐܝ
ܐܡܪܬ	ܕܗܘܠܝܢ:
ܕܐܢܐ ܐܠܗܐ	ܘܗܘܝܬ
ܗܘܐ ܠܟ	ܘܐܡܪܝܬ
ܕܫܘܬ	ܫܪܬܝ
ܐܢܐ ܠܐ ܢܦܩ	ܐܬܪܘܫܡ
ܡܢ ܬܪܥܗ	ܟܠܗ · ܘܐܡܪܬ
ܐܠܐ ܡܠܠܬ	ܠܐ ܡܨܐ ܠܟ
ܫܡܥܬ: ܘܐܙܠܬ	ܘܐܡܪܬ ܠܗ
ܘܬܡܗܬ ܠܗ	ܕܐܘܠܨܢܟ
ܗܘ ܗܘ ܕܪܬܗ	ܐܙܪܢܐ
ܕܚܙܬܗ ·	ܚܪܒܬ:
ܘܐܡܪ ܠܗ	ܐܠܗܐ ܩܘܡܘܗܝ
ܡܪܝܡܬ ܘܦܪܚܬ	ܐܢܫܬܘܢ ܡܢ
ܗܝ ܟܠܗܝ	ܚܪܝܬܗ:
ܬܫܒܘܚܬܐ	ܘܐܡܪܬ
ܘܦܘܡ ܠܐ	ܐܢܐ ܠܐ
ܫܘܒܚܐ ܠܟ ܡܢ	ܡܬܠ
ܡܐܢ ܕܢܦܩ	ܗܘܝܬ ܕܐܬ
ܡܫܬܥܐ · ܟܠܗ	ܚܕ ܡܠܐ
ܠܝܫܥ ܡܫܝܚܐ	ܚܪܝܬܟ

21 ܡܢ ܡܫܘܬܦܘܬܐ
ܘܡܢ ܗܢܐ
ܕܗܘܘ
ܡܬܚܫܒܝܢ
ܒܝ̇ ܘܚܝܢ
ܐܪ̈ܥܝܬܐ
ܐܝܟ ܐܢܐ ܠܗ
ܠܐܣܟܝܡܘܬܗ
ܘܐܦ ܒܒܐ
ܐܠܗܐ ܚܙܐ
ܗܘ ܠܗ ܘܐܘܣܦ
ܠܐܘܠܨܢܗ܀
f 16a ܘܥܡ ܐܠܦܘܬܐ
ܘܚܢܢܘܬ ܐܠܗ
ܐܠܟܣܢܕܪܝ
ܕܢܐܠܦ ܠܗ
ܠܐܬܪܝ܀
ܘܐܬܚܫܒܬ
ܐܠܐ ܘܫܠܡܬ
ܠܗ ܗܝܟ
ܕܢܐܬܐ ܠܗ
ܠܫܠܡܗ܀

f 21b ܘܟܕ ܗܘ
ܫܠܡܬ
ܠܐܠܟܣܐ
ܘܡܢ ܕܟܘܪܬ
ܢܦܩ ܐܣܟܝܡܬ܀
ܘܡܢܝܢ ܕܐܢܐ
ܕܡܢܝܢ ܫܡܥܬ
ܕܝ ܗܢܝܢ
ܕܗܘܝܬ
ܒܡܕܝܢܬܝ،
ܡܣܐܢܬܐ
ܡܢܝܬܐ
f 16a ܘܫܒܝܬ
ܠܗܘ ܓܒܪܐ
ܫܘܝܢ ܚܠ
ܒܒܐ ܘܗܕܪ
ܡܥܕܪܬܐ
ܡܢܝܬܐ܀
ܘܐܕܝܢ
ܗܝ ܒܘܚܒܐ
ܝܗܒܐ ܗܘܝܢ
ܕܢܬܠܗ

f. 72a ܒܦܘܠܚܗ   ܚܣܝܢܐ · ܘܐܬܐ
ܦܘܠܚܝ   ܬܚܝܨܐ
ܐܪܬܬܐ: ܚܙܐ ܐܠܗܐ ·
ܘܠܐ ܢܠܝܬ   ܘܠܐ ܗܘܝܬ
ܕܡܬܘܫ   ܟܠ ܦܬܫ
ܦܣܩܬ ܘܦܣܠ   ܦܣܠܬ · ܘܗܝܟ
ܠܟ ܟܐܦܘ̈ܣ ·   ܕܒܐܦܐ ܬܠܐ
ܘܐܦܣܠ ܠܟ   ܐܬܐ ܠܘ
ܗܘ ܕܗܘ   ܐܦܣܠ ܗܘܐ
ܒܦܣܘܬܝ ·   ܒܠܒܬܐ
ܘܐܦܣܠ ܠܬܝܡ   ܢܦܘܬ · ܘܒܪ
ܡܢ ܗܘܠܝ   ܣܦܢܬ ܗܘܬ
ܕܐܦܣܢ   ܐܬܢܒܠܬ.
ܘܦܣܠܘ   ܘܐܦܣܪܬ ܠܗ
ܕܦܣܬܘܢ   ܒܟܠ ܡܣܝܢ ·
ܟܠ ܕܠܡܘܗܢ   ܐܬܪܝܡܢ
ܟܠ ܕܦܣܠܐ   ܒܠ ܡܬܪܬܗ
ܕܟܝܬܢ   ܕܐܠܗܐ ·
ܠܐܘܪܚܐ   ܘܐܦܣܬ
ܘܐܦܪܘܫ ܠܗ   ܠܗ ܠܗܘ
ܠܐ ܬܗܦܘܟ   ܐܬ ܡܚܝܐ
ܒܐܝܕ ܦܣܬܝ   ܘܐܦܣܪܬ ܠܗ

f 77b ܠܒܥܠ ܕܒܝܬܗ
ܕܐܘܠܘܓܝܣ
ܐܡܪ ܠܐܠܗܐ:
ܘܐܡܪܬ
ܠܐ ܐܢܐ
ܡܫܝܚܐ
ܢܦܫܝ. ܘܡܫܡܫܬ
ܗܘܝܬ ܕܐܝܬܝܟ
ܘܫܡܫܬ
ܕܒܪܬܢܝ.
ܕܗܘܐ ܓܠܝܐ.
f 70a ܘܗܘܐ ܒܫܒܬܐ
ܐܡܬܘ ܗܝ
ܕܗܘܬ ܠܐܠܗܐ:
ܘܐܬܪܐ ܠܐ
ܗܘ ܓܠܝܐ
ܠܐ ܡܢ ܕܘܢ
ܬܫܒܚ
ܡܫܒܚܬܐ
ܡܪܝܐ. ܐܠܗܐ
ܘܐܡܪܬ

f 77b ܐܠܗ ܡܪܝ:
ܠܒܥܠ
ܗܘܐ ܠܟ
ܐܬܡܫܚܬ
ܗܝ. ܗܘܝܬ
ܕܬܫܡܫܬܟ
ܫܒܚ:
ܐܫܬܠܛܬ.
ܫܒܘܩ ܠܝ:
ܘܫܘܩ ܘܩܘܡ
ܘܐܢܫܐ ܗܝ.
f 8a ܠܝ. ܐܡܪ ܠܗ
ܠܠܘܬܗ ܘܐܢܫܐ
ܡܫܝܚܐ ܠܗ
ܠܐܘܠܘܓܝܣ
ܠܒܝܬܗ
ܡܫܝܚܐ
ܘܠܐ ܬܗܘܐ:
[illegible]
ܘܫܪ ܐܘ
ܐܬܢܨܚܬ

ܬܬܠܬܐ f. 40a	ܐܬܟܬܒܬ f. 40a
ܐܬܦܠܓܘ	ܒܝܘܡܐ ܕܐܪܐ ܆
ܘܐܬܒܕܪ	ܕܐܬܦܢܝܬ
ܘܟܠܗ	ܡܢ ܟܢܘܫܬܗ
. ܘܗܪ̈ܛܩܐ	ܕܝܘܠܦܢܗܘܢ ·
ܘܐܘܦ	ܘܒܢܝܬ ܐܘ
ܐܘܣܝܐ	ܟܢܫܐ ܗܘܝܐ
ܕܝܘܠܦܢܗܘܢ	ܠܐܡܬܐ ܆
ܘܟܬܒ	ܘܡܢ ܟܬܒ
ܒܬܪܐ	ܕܝ ܬܠܬܐ
ܕܝܠܗ · ܘܒܪܢ	ܢܒܝܐ ܡܫܝܚܐ
ܟܠܝܠܐ	ܘܦܛܪܘܣ
ܟܠܗܘܢ f. 33b	ܘܟܠܐ ܆ ܘܬܠܡ f. 33b
ܟܢܫ̈ܐ	ܘܦܣܩܘܢ .
ܕܗܘܘ ܠܗ	ܘܡܢܝܢ
ܘܣܢܗ ܆	ܠܗܘܢ
ܘܟܢܫ ܡܢ	ܘܦܣܩܘܢ
ܘܫܬܦܩܘܣܗܘܢ ܆	ܘܡܣܬܦܩܝܢ
ܢܫܡ ܕܥܠܡܐ	ܘܦܣܩܝܢ
ܡܢܗ ܗܘ	ܘܬܘܠܦܢܗܘܢ
ܕܬܫܒܚ	ܐܬܢܐ ܆
ܝܘܠܦܢܗ	ܘܡܠܟ ܗܘ

f 40a ܕܟܝܢܐ
ܗܘܬ ܡܛܘܬ܆
ܘܢܦܩ ܘܐܬܐ
ܠܗ ܠܡܕܝܢܬܗ
ܘܩܒܠ
ܡܐܢ̈ܐ ܗܘܝܢ
ܕܩܘܪܐܢܐ.
ܘܐܬܒܛܠܬ
ܟܠܗ
ܦܬܓܡܐ ܟܠܗܝ
ܕܫܘܡܠܝܐ ܕܝܢ ܗܘܬ.
ܘܐܫܟܚ̈ܢ
f 33a ܕܡܫܟܚܝܢ ܗܘܬ
ܦܛܪܘܣܘܗ
ܐܬܟܢܫܬ.
ܘܐܡܪܬ ܠܗܘܢ
ܐܝܟ ܐܠܘ ܕܝ
ܐܬܟܢܫܬ
ܦܛܪܘܣܘܗ
ܗܘܐ ܠܗ
ܕܟܢܫܐ
ܬܘܒܢ܆

f 40b ܠܐ. ܐܠܐ
ܫܪܝܢ ܗܘܐ
ܐܘܠܘܓܝܘܣ
ܗܘ ܗܢܘܢ
ܐܬܪܐ܆
ܐܝܟ ܓܒܪ
ܡܘܫܠܢ
ܗܘܬ ܡܢ ܠܗ.
ܘܥܡ ܐܢܬܬܐ
ܠܗܘܢ
ܘܗܘܐ
ܐܡܪ
f 33a ܠܦܛܪܘܣ: ܐܘ
ܦܛܪܝܪܟܐ
ܗܘܠܘܓܝ܆
ܘܗܘܝܐ ܗܘ
ܦܘܪܢܫ
ܘܐܬܠ ܚܘܫܒܐ.
ܕܟܐ ܠܬܐ
ܥܠܝܢ ܠܐ
ܐܘ ܕܝܢ ܐܘܦ
ܪܓܫ

f 57a ܩܕܡ ܦܘܡ ܠܟܠܗܘܢ	f 57a ܡܬܪܓܡܢܘ :
ܐܠܘܚܝ	ܘܢܡܣ
ܗܘܐ ܠܗ	ܦܘܪܠܐ
ܗܝ ܕܡܝܢ ·	ܘܢܟܡ
ܘܗܢܘܢ ܓܒܝ	ܠܡܬܓܪܐ
ܓܒܝ ܐܬܐ	ܠܗ ܠ ܐܬܥܒܝܫ
ܠܡܣܬܟܢܘܬܐ	ܕܗܘܢܐ ·
ܕܠܗ	ܡܚܫܒ ܗܘܐ
ܡܣܬܝܬܐ	ܡܬܚܫܒ ܗܘܐ
ܒܣܘܡܗ	ܚܘܪ ܠ ܬܘܩܢ ·
ܕܥܒܕ ܠ ܗܘܘܢ ·	ܘܐܙܠ ܗܘܝ
ܠܗܬ ܠܟ	ܥܒܕ ܥܒܕܝܢ ·
f 64b ܐܠܗܐ	f 64b ܘܠܐ ܐܫܟܚ
ܠܐܠܗܟ .	ܠܡܘܢ · ܘܐܡܪ
ܕܐܬܬܢܐ	ܡܬܬܪܥ
ܒܬܚܘܒܝ,	ܡܬܟܠܬܐ
ܡܢܗ ܗܠܝܢ	ܗܠܝܢ :
ܕܒܒܒ : ܘܗܝ	ܘܠܐܢܫܐ ܗܘܐ :
ܗܒܪ ܓܒܝܢܐ	ܘܠܬܫܒܘܚܬܐ
ܡܘܪܩܐ	ܕܓܘܒܬܐ
ܡܠܘܬܐ	ܕܗܘܐ ܒܗܝܢ ·
ܠܗ ܡܪܬܐ:	ܘܐܡܪ

ܕܡܫܒܚܐ f 57a
ܒܪܐ
ܐܠܗܐ ܂
ܐܝܢܐ ܕܝ
ܐܣܛܠܘܬ
ܟܠܗ ܕܩܕܝܫܘܬ
ܬܒܥ ܡܫܝܚܝܐ
ܐܬܬܪܝܬ
ܒܗܘܠ ܢܫܢܐ
ܘܗܘܐ ܠܟܘܢ
ܘܐܚܕܐ ܕܠܘܢ
ܗܘܝܢ ܐܘ
ܡܫܝܚܘܬܐ f 64a
ܕܠܗܘܢ
ܘܐܬܝܢ
ܒܬܘܪܐ ܂
ܘܗܢ ܒܬܪ
ܗܘ ܐܬܠܝܢ
ܐܪܝܬ
ܠܗ ܟܢܫܐ ܐܝܬ
ܒܛܒܐ ܐܟܐ
ܐܘܠܘܓܝܣ ܂

ܘܐܒܐ ܗܝ f 57b
ܫܡ̈ܝܐ ܕܝܠܗ
ܒܪܝܬܐ ܂
ܐܬ̈ܬܐ ܘܕܒܪ
ܕܝܠܗ ܗܘܝܢ
ܡܫܝܚܘܬܐ*
ܕܠܗܘܢ ܂
ܘܐܒ̈ܐ ܕܝ
ܫ̈ܒܝܬ ܗܘܬ
ܐܬܒܫܬ
ܘܒܥܬ
ܘܐܣܝܪܬ ܂
ܐܟܐ ܕܡܢܝܢ f 64a
ܒܗܢܐ
ܡܢܐ ܒܥܠܐ
ܒܡܠܟܐ
ܒܚܒܬ ܂
ܚܒܝܒܝܢ
ܘܚܒܝܒܝܢ ܂
ܠܢܦܫܢ
ܘܠܚܒܪܘܬܢ
ܗܝ ܕܟܠ

* Cod. ܡܫܝܚܘܬܐ

f. 6a ܡܠܟ ܕܠܥܬ
ܡܢ ܬܪܥܗ :
ܘܡܫܡܫ
ܗܘܝܢ ܥܒܕܐ :
ܘܐܡܪܬ ܠܗ
ܟܠ ܕܢܦܩܬ
ܠܗ ܐܠܗܐ
ܒܪܝܬܐ :
ܘܡܢ ܒܗ ܐܢܐ
ܡܥܒܕܝ ܥܒܕ :
ܘܐܡܪܬ ܠܗ
ܗܟܢܢ ܗܝ
f. 3b ܡܪܝ ܐܘܠܨܢ
ܕܡܢ ܒܗ ܠܐ
ܬܫܒܘܚܐ ܕܐܬ
ܡܬܗܢܝܢ
ܒܠܘܩ ܡܢ
ܗܢܐ ܒܗ
ܠܥܠܡܐ ܐܠܗܐ
ܡܢ ܚܢ ܡܬܪܓ
ܒܗܠ ܚܘܩ :
ܘܗܘܐ ܐܘ

f. 6a ○ܘܐܡܪ ܠܗ
ܟܠ ܚܠܐܝ
ܡܪܝ ܕܐܒܐ
ܕܡܫܡܫ
ܘܠܝܬ ܥܡ
ܐܢܫ ܒܠܘܩ :
○ܘܐܡܢܐ ܐܡܪܝܬ
ܠܗ ܐܘܠܨܢ
ܗܝ ܡܠܐ
ܕܗܘܐ ܠܝ
ܠܐ ܗܘܐ ܠܝ :
ܘܐܡܪ ܠܗ
f. 3b ܠܗܢܐ ܡܪܝ
ܐܢܫ ܒܠܘܩ
ܐܚܒܠܬ ܬܠܝ :
ܘܐܡܪܬ ܠܗ
ܒܟܢܐ ܪܟ ܠܐ
ܒܥܠܬ ܗܝ :
ܘܟܡ ܐܡܪܝܬ
ܠܗ ܒܥܠܐ
ܘܐܙܠ ܥܠ
ܡܕܝܢܬܐ

f. 6b ܟܘܠ ܗܢܘܢ
ܡܪ̈ܘܬܐ
ܐܠܗܐ ܕܐܝܟ
ܠܗ ܘܡܫܝܚܠ
ܠܗ: ܘܡܫܟܠ
ܟܘܠ ܝܘܡ
ܗܪ ܡܫܬܠܦ:
ܗܐ ܐܘܢ
ܐܡܪܝܬ ܠܟ
ܡܢ ܗܢ ܐܬܐ
ܡܟܪ ܠܗ:
f. 3a ܘܬܫܡܫܬܗ ܕܝ
ܬܠܡܝܕܘܗܝ
ܕܡܫܟܐ ܥܠ
ܟܘܠ ܡܢܐ
ܕܡܥܒܪ
ܡܫܟܐ ܡܢ
ܠܟܕܠ
ܒܪܘܬܗ
ܕܐܘܠܨܢܗ:
ܗܠܝܢ ܟܠܗܝܢ
ܐܝܟܐ ܕܢܐܠܠ

f. 6b ܠܬܠܡܝܕܘܗܝ
ܡܢ ܒܬܪ
ܕܢܬܒ ܡܢ
ܬܫܒܚܬܗ:
ܢܟܠ ܠܝ ܕܝ
ܕܢܬܡܟܢ
ܥܠ ܪ̈ܫܢܘܗܝ
ܕܐܠܗܐ:
ܕܗܢܘܢ
ܠܝܒܚܫܐ
ܡܪܘܗ
f. 3a ܪ̈ܘܚܢܝ
ܘܡܟܟܢܝ:
ܗܢܝ ܕܝ
ܠܬܠܡܝܕܘܬܐ
ܕܡܠܟ: ܢܠܝ ܕܝ
ܕܐܘܦ ܐܝܟ
ܢܬܡܟܢܝ
ܟܫܠܬܗ
ܕܡܟܪܢ ܗܘܢܘ
ܡܟܫܟܐ: ܗܘܝ
ܕܢܟܣܟܐ

ܪ̈ܚܡܝܢ f. 49a
ܦܘܪܩܢ ܒܢܝܐ
ܕܡܫܠܡܬܐ
ܒܪ̈ܘܚܬܗ :
ܕܝܠܦ̈ܬܗܘܢ
ܕܟܘܠ
ܡܪ̈ܝܢܝܐ
ܐܡܝܢ ✤

ܗܢܐ ܕܬܘܒ ܐܒܢܐ
ܕܢܝܐܠ ܠܐܠܗܘܬܗ
ܥܠ ܓܢܣܗ ܕܡܬܦܝܣܢܐ ✤ f. 56b

ܐܒܢܐ ܕܢܝܐܠ
ܬܢܝ ܥܠ ܓܢܒܐ
ܚܕ ܡܢܝܢܐ
ܕܗܘܐ
ܒܡܕܒܪܐ
ܫܢܝܐ
ܕܐܢܣܛܣܝܣ :

ܦܩܘܬ f. 49a
ܘܠܘܬܗ
ܪ̈ܚܡܬܐ ܗܘܝܢ
ܬܫܒܘܚܬܐ ܡ̈ܢܝܢ
ܡܩ̈ܒܠܝܢ ܗܘ
ܐܣܟܡܬܗܘܢ ✤
ܘܚܙܐ ܕܝܢ
ܗܘܐ ܐܬܐ
ܠܓܒ ܐܒܘܐ
ܕܢܝܐܠ
ܡܥܡܘܕܝܬܐ
ܠܠ̈ܝܐ
ܘܠܐ ܗܘܐ f. 56b
ܐܒܐ ܚܝܒ
ܗܘ ܐܠܐ
ܬܠܡܝܕܗ
ܒܠܫܢܗ :
ܘܣܦܪ ܡܚܝܐ
ܠܬܠܡܝܕܗ
ܕܗܘܐ ܡܠܟܐ
ܠܗ ܚܕ ܦܓܪ
ܕܦܢܝ ܟܟܘܠ

f. 49b ܫܡܝܐ :
ܘܐܪܥܐ
ܕܟܬܒ ܠܗ
ܡܢ ܕܬܪܒܐ
ܡܢܡܘܣ ܘܐܬܠ
ܠܗ ܕܠܐ
ܡܬܠܠ ܒܗܘܢ :
ܐܠܐ ܕ،
ܐ... ܬ ܡܫܟܚ
ܟܠܗ ܦܬܓܡܗ
ܕܡܠܟܘܬܐ
ܒܬܪܟ : ܐܚܝܩܪ
f. 56a ܒܬܪܟ : ܗܘ ܗܕܡܢ
ܗܘܐ ܐܚܝܩܪ
ܟܬܒ ܕܠܟܐ
ܠܗ ܐܢ ܟܬܒ
ܕܦܬܓܡ ܟܬܒܠ
ܫܡܝܐ : ܗܘܝܐ
ܟܬܒܐ ܟܬܒ
ܒܫܡܝܐ ܕܟܠܐ
ܕܗܘ ܐܪܝܢ
ܗܘܝܐ ܐܚܝܩܪ

f. 49b ܡܢܡܘܣ
ܐܪܥܐ ܕܡܬܥܪܐ
ܗܘ ܕܫܡܥܗ
ܕܡܫܟܢܬܐ :
ܘܫܡܥ
ܫܡܥܐ
ܕܬܬܝܒ :
ܡܢܡܘܣ ܘܐܬܠ
ܠܗ ܘܠܐ
ܡܬܠܠ ܒܗܘܢ
ܗܘܝ ܦܬܓܡܘ
ܕܡܠܟܐ : ܗܘܝܐ
f. 56a ܡܢ ܕܐܬܚܝܠ
ܡܢܐ ܟܬܒܬܐ
ܕܡܠܟܐ
ܘܝܕܥ ܠܗ
ܦܬܓܡܗ :
ܟܬܒ ܕ، ܡܢ
ܘܡܠܟܐ ܐܫܬܡܥ
ܨܚܝܦܐ[1] ܟܬܝܒ
ܘܫܠܚ : ܐܬܬܐ
ܡܢ ܚܕܐ ܐܬܬ

[1] Arab. صحيفة